SINDH BOARD NOTES

ISLAMIAT (EM)

10TH CLASS

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Lesson 1 of 9

Aayat (1-8)

Q.1) What instructions has Allah given to the Holy Prophet (SAW) in the beginning of this lesson?

Answer:

These the instructions have given to the Holy Prophet (PBUH) in the beginning of the lesson.

1. Fear Allah only.
2. Do not to obey the disbelievers and hypocrites.
3. Follow that which is revealed to you from Allah.
4. And put your trust in Allah.

Q.2) What are the instructions of Allah with regard to the adopted sons?

Answer:

The following are the instructions of Allah with regard to the adopted son:

1. Allah has not made your adopted son, your real son.
2. Call the adopted sons by proclaiming their real fathers as that will be more just in the sight of Allah.
3. If you do not know their fathers, then they are your brothers in faith and your companions.
4. In this case, if you make a mistake unintentionally, there is no sin on your part but if you do a sin with the intention of your hearts you, you will be called to account.

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Q.3) Explain the following passages of the Holy Quran in your words. TBS

(ا) مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ

(ب) وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ

(ج) اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗٓ اُمَّهٰتُهُمْ ؕ

A hypocrite claimed that he has two hearts. One heart with Muslims and other is with infidelity and pagans, one of the pagans of Makkah named Jamil Bin Momar Fairi was very shrewd, clever and cunning. He claimed that I have two hearts. I think with them. Whereas Prophet Muhammad (PBUH) has only one heart. In the reaction of these two persons, Allah revealed this Ayat.

However, one is adopted son cannot be the real son and second is, whom you declare your mother cannot be your real mother, these two problems in front of many commentators have been revealed in the form of forward. That is; a child neither has neither two fathers nor two mothers. Similar to it, Allah has not made two hearts for any man in his body which create opposite intentions and imaginations for each other. Allah has given two eyes, two ears, two hands and two feet to everyone. Whenever heart is one only. So that he would adhere to the right belief with the help of one heart rather than opposite imagination. Infidelity and Islam cannot occupy in one heart.

2. "Allah has not made your wives, whom you declare to be your mothers, your real mothers."

WHAT IS "PROCLAIM":

In ancient Arab, "proclaim" was a special term. If a person said to his wife in anger while quarreling that your generation is just like the generation of my mother. His wife became forbidden to him. Because, he called his wife, the mother. It is considered a divorce.

COMMAND OF ISLAM:

Allah says:

And those women whom you declared your mothers, can never be real mothers. The real mother is one who has given you birth. Reality cannot be changed with the words you say with the mouth. In Islam, neither "proclaim" is considered as divorce nor mother is replaced with the wife. Whereas atonement is an obligation to those who proclaim and cannot keep wives relation with them. If he does so, he will be sinful and has to repent Allah.

ATONEMENT OF PROCLAIMING:

A person who "proclaims" before keeping relation with his wife should:

1. Free a slave.
2. If he does not have the affordability to set free the slave, then keep fast for two months constantly.
3. If he does not have the strength for keeping fasts, then make eat out sixty poor to fill.

3." For believers, the Prophet (PBUH) is more important than their own selves and his wives are as their mothers."

EXPLANATION OF AYAT:

Allah tells us how His Messenger is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgment or ruling takes precedence over their own choices for themselves, as Allah says:No other relationship is in any way comparable with the relationship that exists between the Prophet (peace be upon him) and the believers. The Prophet (peace be upon him) is more compassionate and affectionate and a greater well-wisher of the Muslims than their own parents, even their own selves. Their parents and their wives and children can harm them, can treat them in a selfish manner and mislead them, can make them commit errors and mistakes, can push them into Hell, but the Prophet's (peace be upon him) case is different: he will do for them only that which results in and leads to their eternal well-being and enduring happiness. They can commit follies resulting in their own ruin and disaster, but the Prophet (peace be upon him) will wish for them only that which is beneficial and useful for them. And when it is so, the Prophet (peace be upon him) also has a right on the Muslims that they should regard him dearer than their own parents, their own children, even their own selves. They should love him more than anything and anybody else in the world; should prefer his judgment and opinion to their own and should submit to every command that he gives.

The same thing has been said by the Prophet (peace be upon him) in a Hadith, which Bukhari and Muslim and others have related with a little difference in wording: "No one of you can be a believer until I become dearer to him than his own father and his own children and all mankind."

On the basis of the special relationship mentioned above, another characteristic of the Prophet (peace be upon him) is that his wives are forbidden to the Muslims just like their own real mothers although their adopted mothers are in no sense their real mothers. This thing is peculiar only to the person of the Prophet (peace be upon him) and of no other man in the world.

Another noteworthy point in this connection is that according to the Quran, this status accrues to all the wives (may Allah be pleased with them all) of the Prophet (peace be upon him), among whom Aishah (may Allah be pleased with her) is also included. But, when a section (of the Muslims) made Ali and Fatimah and their children (may Allah be pleased with them all) the center of their faith and made the whole system of religion revolve around them, and made Aishah (may Allah be pleased with her), along with many other companions, the target of curse and abuse, this verse became a hindrance for them, for according to it every person who claims to be a believer has to acknowledge her as his mother. Consequently, to overcome this difficulty a strange claim was made to the effect: The Prophet (peace be upon him) had given Ali (may Allah be pleased with him) the authority that after his death he could allow any of his wives he liked to retain her position of the wife and divorce any other on his behalf. Abu Mansur Ahmad bin Abu Talib Tabrasi has written this in Kitab al-Ihtijaj and Suleman bin Abdullah al-Bahrani has related that the Prophet (peace be upon him) said to Ali (may Allah be pleased with him) "O Abul Hasan: this honor will last till the time that we remain steadfast on obedience to Allah. Therefore, you may divorce any of my wives, who after me disobeys Allah by revolting against you, and deprive her of the honor that belongs to the mothers of

other believers and migrants except for kindness you want to do to your friends"

This is a rule, which is that those who are blood relatives have closer personal ties to one another, is a ruling which Allah has decreed and which is written in the First Book which cannot be altered or changed. Muslims can leave something like a heritage for their friends and those in whom they are interested, even it is by the way of bequest due to one-third of the property. Muslim's mutual relationship will be based on the principle that the rights of the relatives on one another are given priority over the rights of others. No charity is right if a person overlooks the needs and requirements of his own parents and children and brothers and sisters, and gives away charities to others. The Zakat money also will be used first of all to help one's own poor relatives and then the other needy people. The inheritance will necessarily be divided among those who are nearest in relation to the deceased. As for others, the dying person may give them a part of his wealth as a gift or by trust and will. But in no case is he allowed to deprive his rightful heirs and give away everything to others. After this divine command, the system of "Brotherhood" that had been established between the Muhajirin and the Ansar after the Hijrah also became abolished, for according to it the Muhajirin and the Ansar became heirs to one another only on the basis of their relationship of being the brethren in faith. Allah enjoined the law that inheritance will be divided only on the basis of blood relationship; however, a person could help his brother-in-faith by making him a gift or through a will if he so liked.

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معزز ممبران: آپ کا وٹس ایپ گروپ ایڈ من "**اردو بکس**" آپ سے مخاطب ہے۔

آپ تمام ممبران سے گزارش ہے کہ:

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- اگر کسی کو بھی گروپ کے متعلق کسی قسم کی شکایت یا تجویز کی صورت میں ایڈ من سے رابطہ کیجئے۔
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نوٹ: ہمارے کسی گروپ کی کوئی فیس نہیں ہے۔ سب فی سبیل اللہ ہے

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اللہ تبارک تعالیٰ ہم سب کا حامی وناصر ہو

Lesson 2 of 9

Aayat (9 to 20)

Q.1) How did Allah help the believers and made them victorious in the battle of Confederates?

Answer:

Allah helped the believers in two ways and made them victorious in the Battle of Confederates.

1. Allah sent strong wind against the enemy.
2. Allah sent such forces that they could not see.

Q.2) What was the reaction of believers and non-believers while trialing the Battle of Ahzab?

Answer:

Reaction of believers:

When the believers saw Confederate forces, they said that is what Allah and His Messenger (PBUH) told the truth and these forces added faith and obedience to them.

Some commentators have said that this promise refers to the saying that the Prophet (PBUH) had said before announcing that soon the tribes of Arab and the Muslims, different enemies would unite with each other and come to attack them, but finally, Muslims would be victorious.

Reaction of disbelievers:

When the hypocrites and those having malady in their hearts were saying, "Allah and His messenger did not promise us but deceitfully."

Q.3) What does Allah say about those who cause hindrances in the course of fight?

Answer:

Allah says about those who cause hindrances in the course of fight:

1. For this purpose they say to their brethren: come to join us.
2. They do not take part in the fight but for a little while.
3. They are stingy siding with Muslims. Being stingy means: are not at all willing to spend their energies, their time, their wealth, etc. in any way in which the true believers are spending whatever they have. They do not want to cooperate with the believers in anything with an open heart.
4. When fear comes to them, their eyes are rolling like the one who is fainting from death.
5. When the fear is past, they behave towards Muslims with sharp tongues.
6. They are not believers so Allah has made their deeds fruitless. If a person is not loyal to God and His way, his profession of the faith and his worship and other good deeds are worthless. That's why their deeds and actions do not carry any value, Allah renders them fruitless without the slightest hesitation; and as they do not have any power to resist.
7. When the confederates come to attack Madinah, they would wish to be wandering in the desert among the Bedouins.
8. If they are living among you, they would fight little against the enemy.

Aayat (21 to 27)

Q.1) Explain the following passages of the Holy Quran in your words.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Verily there is a good example of conduct in the Messenger of Allah (PBUH)

فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ

"Verily there is a good example of conduct in the Messenger of Allah (PBUH)

وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ

Allah sufficed the believers in their fight.

Answer:

1. Not only in this situation of Battle but also in the whole life the best pattern of conduct for Muslims is the Prophet of Islam (PBUH). Excellent spiritual conditions, his patience and perseverance, his awareness, wit, sincerity, and attention to Allah, his domination upon different events, and not being submitted when confronting hardships and difficulties, each can be a pattern and a lesson for all Muslims.

He is both the guiding torch and the cause of calmness and tranquility of the souls of its travelers.

He is a good companion for the believers. In order to protect the spiritual conditions and coolness of his companions, he jokes with them, and for encouraging them he recites epic poems. He constantly reminds them of the remembrance of Allah and gives them glad tidings concerning their glorious future and great victories. He makes them beware of the plots of the hypocrites and gives them the required awareness.

He does not neglect of the correct martial arrangement and selecting the best methods of army even for a moment, and, in the meantime, by applying different ways, he strives to create a gap between the rows of the enemy.

He is the best leader and excellent pattern of conduct for the believers in this field and in all fields.

It is interesting that in the above verse considers this excellent pattern specific to those who have these three specialties: being hopeful in Allah, hopeful in the Day of the Hereafter, and remembering Allah very much.

The one whose heart is not filled with such a faith, is not able to act like the manner of the Holy Prophet (PBUH), and also, in the continuation of paving this way, if he does not ceaselessly remember Allah and does not send away Satans from himself, he will not be able to continue the proper imitation.

2. This verse points to two special groups of the believers who always were before others in following the Prophet (PBUH), and were steadfast in their covenant with Allah, i.e., in self-sacrifice until their last breath and that their last drop of blood to be shed. Some of them kept their words and became a martyr in the field of Holy Struggle, and

side and that side and every day create a new evil thought in their feeble mind, those true believers stood firmly, like a mountain, and proved that their covenant with Allah was never breakable.

It has been narrated from 'Anas-ibn-Malik who said his uncle, Anas-ibn-Nadr, was absent on the day of the Battle of Badr. Later when he was informed of it, the Battle had been finished and he regretted why he could not take part in that Holy war.

He made a covenant with Allah that if another battle happened he would participate in it and continue until the end. So, he participated in the Battle of 'Uhud and at the time when a group of strivers ran away he did not and resisted so much so that he was injured and finally he was martyred.

This shows that the verse has such a vast concept that it encompasses all true believers in any time, whether those who became a martyr in the path of Allah, or those who remained unchanged upon their covenant with Allah and were ready for Holy war and martyrdom.

3. In the Battle of Confederate, there were three groups who united against the Muslims: pagans, the Jews, and the hypocrites, but they returned back while they got no victory, nor any booties.

The troops of clans, who had used their utmost effort and endeavor for being victorious against the forces of Islam but failed, returned to their lands while they were sad and angry.

One of the main motives of the army of the disbelievers was gaining booties in Medina and spoiling that city. In principle, they deprived of all.

Allah provided such factors in the battle that the believers might tolerate abundant damages and harms, the battle ended.

From one side, a strong cold wind disturbed the circumstances of the polytheists.

On the other side, their hearts were filled with a serious terror and horrible fear, which itself is one of the unseen armies of Allah.

On the third side, the stroke that Ali-ibn-Abitalib (as) used over the body of 'Amr-ibn-'Abdiwudd, the greatest champion of the enemy, and sent him to destruction, caused them to become hopeless.

So, they gathered their tools, left the siege of Madina and returned back to their own tribes with no gain.

There may be found some persons who are 'strong' but they are not mighty and invincible, i.e., a stronger person can defeat him; but the only strong and Mighty one in the world is Allah whose strength and power is infinite.

Lesson 4 of 9

Aayat (28-34)

Q.1) What two options did Allah give to the wives of the Holy Prophet (SAW)?

Answer:

In this chapter, Allah gave two options to the wives of the Holy Prophet (PBUH):

1. FIRST OPTION:

If you desire a good life of this world and its elegance then Prophet of Allah (PBUH) will provide you with some wealth and release you and say goodbye to you in a fair manner.

As the result of gaining the booties by the Muslims, the wives of the Prophet (PBUH) wished to develop their lives and, therefore, demanded him (PBUH) some means and welfare potentialities. The Prophet (PBUH) opposed their demand and did not go to them.

Prophet (PBUH) said to his wife: If there has not been appointed a particular dowry He may give them a worthy present so that they become content and happy and that their separation would occur in a friendly environment. It would itself be counted as divorce.

2. SECOND OPTION:

If you desire Allah and His Prophet (PBUH) and abode in Hereafter, then verily Allah has prepared for the good doers amongst you a great reward.

Allah considers simple life for the religious Prophets' families as a good action. Therefore, those who renounce the little provision of this world will gain a great reward.

Allah made the duty of the Prophet's wives clear forever, that they must be an example for the faithful women. They must be pious, virtuous, heedless to the dazzling glares of the world and beautiful ornament, and must specially be attentive to faith, righteous deed, and spirituality.

If they are such, they can remain and possess the great honor of being the Prophet's spouses; else, they may take their own way and separate from him.

They can always choose one of these two options: they may use their apparent position for reaching a welfare of material life, or submitting to some deprivations in order to get the pleasure of Allah and guidance of people.

Q.2) What instructions did Allah give to the wives of the Holy Prophet (SAW)?

Answer:

The following instructions Allah gave to the wives of Holy Prophet (PBUH):

1. Do not be soft of speech to strangers lest one in whose heart is a disease should aspire to you. You should be severe and dry in speech, and speak ordinarily, so that voluptuous persons do not to fall in the thought of sin.

2. Speak in accordance with the customary manner. Speak honorable words. The wives of the Prophet (PBUH) must encounter strangers insidiously or far from discipline, but their manner must be decent, polite and, in the meanwhile without having any sort of behavior with stimulation.

3. Stay at homes and do not show your grace as the women of the former times of ignorance used to show. The time between the age of Adam and that of Noah, or the time between the age of David and Solomon, when women came out in public with some dresses that their bodies were manifest, so that they could name the Ignorance before Islam.

4. Establish regular prayers and give away Zakat and obey Allah and Messenger. In this case, your lives will be pure and Allah also wants you pure and clean. Prayer is the most important way of communication with Allah and in the meantime that the poor-rate is a great worship, it is counted as a firm connection with the servants of Allah.

5. And bear in the mind what is recited in your houses, of revelations of Allah and Wisdom. It means you should reiterate for others whatever of the Book of Allah is recited in your house and you learn. The household of the Prophet (PBUH) must do righteous deeds prior to others. Even when you are at home, you abundantly enjoy the

Q.3) Explain the following passages of the Holy Quran in your words.

يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ

O you wives of the Prophet! You are not like other ordinary women.

وَقَرْنَ فِى بُيُوتِكُنَّ

And stay at homes

وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ

and do not display yourselves as [was] the display of the former times of ignorance

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Answer:

1. At the time when this verse was revealed, the Prophet (peace be with him) had four wives with him: Saudah, Aishah, Hafsah, and Umm Salamah. He had not yet married Zainab. (May Allah be pleased with them all). (Ibn Arabia Ahkam ai-Quran. Egyptian Edition, 1958, vol. III, pp. 512-13). When this verse was revealed, he first spoke to Aishah, and said: "I ask you a thing; do not be hasty in answering; consult your parents, then decide." Then he told her of Allah's command and recited this verse. She replied: "Should I consult my parents about this?" I seek Allah and His Messenger and the Hereafter. After this, he went to each of his wives and asked the same thing and each one gave the same reply as had been given by Aishah.

Allah gave options to the wives of Prophet (PBUH) whether they would stay in wedlock or would separate from the husband. This was obligatory for the Prophet (peace be with him) because he had been commanded by Allah to offer such an option to his wives.

They had only two sides: if a wife opted for the world, she would be divorced; if she opted for Allah and His Messenger and the Hereafter, she would not be divorced. Obviously, if a lady chose one alternative, the other would become forbidden in her case by itself.

Thus, Allah made the duty of the Prophet's wives clear forever, that they must be an example for the faithful women. They must be pious, virtuous, heedless to the dazzling glares of the world and beautiful ornament, and must especially be attentive to faith, righteous deed, and spirituality.

If they are such, they can remain and possess the great honor of being the Prophet's spouses; else, they may take their own way and separate from him.

They can always choose one of two ways: they may use their apparent position for reaching the welfare of material life or submitting to some deprivations in order to get the pleasure of Allah and guidance of people.

The circumstance of the families of religious leaders is different from that of others and they should be more careful of their behavior than others.

When the wives of the Prophet (PBUH), most of whom were old and aged and had a simple life, are warned that they should not speak with an amorous gesture.

From one side, because of your connection to the Prophet (PBUH), and that you are inside the center of revelation and hear the verses of the Qur'an and teachings of Islam, on the other side, you have such a particular situation that you can be a model for all women, whether in the way of piety, or in the way of sin, therefore, you must recognize your situation and do not neglect your heavy responsibility.

You should know that if you are pious you will have a very excellent rank with Allah.

They should speak honorable words which have vast meaning that negates any kind of false, vain, and sinful saying which is opposite to the truth.

The wives of the Prophet (PBUH) must encounter strangers insidiously or far from discipline, but their manner must be decent, polite and, in the meanwhile without having any sort of behavior with stimulation.

2. The verse means that the Muslim woman's real sphere of activity is her home; she should carry out her functions within that sphere peacefully, and she should come out of the house only in case of a genuine need.

The verse explains the time between the age of Adam and that of Noah, or the time between the age of David and Solomon when women came out in public with some dresses that their bodies were manifest so that they could name the Ignorance before Islam.

3. in this verse, two important words have been used, which must be understood for the proper understanding of its intention. They are tabarruj and jahiliyyah all.

The word tabarruj in Arabic means to become manifest and appear openly before others. The Arabs use the word baraj for every conspicuous and elevated object. A burj (tower) is so called because of its prominence and elevation. A sailing boat is called barijah, because its sails become visible from a distance. The word tabarruj when used in respect of a woman will have three meanings: (1) that she should show the charms of her face and body before the people. (2) That she should display the adornments of her dress and ornaments before others. (3) That she should make herself conspicuous by her gait and figure and coquetry. The same explanation of this word has been given by the leading lexicographers and commentators. Mujahid, Qatadah and Ibn Abi Nujaih say: Tabarruj means to walk in a vain, alluring and coquettish manner. Muqatil says: It means a woman's displaying of her necklaces, earrings and bosom. Al-Mubarrad says: That a woman should reveal her adornments which she should conceal. Abu Ubaidah comments This that a woman should make herself conspicuous by a display of her body and dress to attract the attention of men.

The word jahiliyyah has been used at three other places in the Quran besides this, in (Surah Aal-Imran: Ayat 154), where about those who shirk fighting in the way of Allah, it has been said: "They began to cherish about Allah thoughts of Ignorance Jahiliyyah, which were void of the truth. And in (Surah Al-Maidah: Ayat 50), where about those who want to be judged by their own law instead of the law of Allah, it has been said: "Do they desire to be judged by the laws of ignorance (Jahiliyyah)?" and in (Surah Al-Fath: Ayat 26), where the prejudice of the people of Makkah due to which they did not permit the Muslims to perform Umrah, has been called "the haughty spirit of paganism (jahiliyyah). According to a Hadith once Abu ad-Darda in the heat of a quarrel abused another person in respect of his mother. When the Prophet (peace be upon him) heard of it, he remarked: You still have jahiliyyah in you. According to another Hadith, the Prophet (peace be upon him) said: Three things show jahiliyyah: to taunt the lineage of another person, to take omens from the movement of the stars, and to mourn over the dead. All these customs show that jahiliyyah in the Islamic terminology is every such conduct which goes against Islamic culture and civilization and Islamic morality and etiquette and Islamic way of thinking and behavior. Thus, jahiliyyah al-Ula would mean all those evils in which the Arabs of the pre-Islamic days and the people of the entire world were involved.

This explanation makes it abundantly clear that what Allah forbids women is to move out of their houses showing off their physical charms and beauty. He instructs them to stay in their houses because their real sphere of activity is their home and not the world outside. However, if they have to move out of the house for an outdoor duty, they should not move out as the women used to do in the pre-Islamic days of ignorance. For it does not behoove the women of Muslim society to walk out fully embellished to make their face and figure conspicuous by adornments and tight-fitting or transparent dresses and to walk coquettishly. These are the ways of ignorance which Islam does not approve. Now everybody can see for himself whether the culture which is being made popular in our country is the culture of Islam, according to the Quran, or the culture of ignorance.

Lesson 5 of 9

Aayat (35-40)

Q.1) What qualities of good men and women has Allah describes and what reward has Allah promised for them?

Answer:

The following qualities of good men and women has described by Allah.

1. They are obedient of Prophet (PBUH).They don't have no wish to resist the Islamic way of life and have complete faith on Islam.

2. They are truthful in their words. They love truth and hate lies. As in the traditional verse:

"A man's faith does not become true until his heart becomes true; and his heart does not become true until his tongue becomes true."

They do not deal in lies, deceptions, frauds and forgeries. They utter with their tongues only what their conscience approves as true.

3. They show patience. They patiently and steadfastly bear and face all the obstacles, dangers, difficulties and losses that they might have to encounter in following the right way taught by Allah and His Messenger (peace be upon him) and in establishing Allah's religion in the world.

4. They are humble. They are free from pride, vanity and haughtiness. Their hearts as well as their bodies remain bowed before Allah, dominated by fear of Him.

5. They give charity. They help the needy. They spend their wealth freely in the way of Allah and they are not at all niggardly in the matter of helping the servants of Allah as much as they can.

6. They keep fast. This includes both the obligatory and the voluntary fasts.

7. They guard their chastity. They refrain from adultery, and they avoid nudity.

8. They remember Allah much.. Prophet (PBUH) says:

"When a man awakens his wife at night and both of them make ablution and establish (night) prayer, they will be written among those men and women who remember Allah very much."

It is defined as they remember Allah in the states that he stands, he sits and at the time he goes to bed.

Muadh bin Anas Juhani relates that a person asked the Prophet (peace be upon him) of Allah, "Who among those who fight in the way of Allah will get the highest reward?" He replied: "The one who remembers Allah the most." The man asked: "Who among the observers of the fast will get the highest reward?" He replied: "The one who remembers Allah the most." The man then asked the same question about the performer of the Prayer, the payer of the Zakat and charities and the performer of Hajj and the Prophet (peace be upon him) in every case gave the same answer, saying: He who remembers Allah the most.

Therefore, men and women possess these qualities and characteristics equally and Allah has promised them forgiving and a great reward.

Surah An-Nahl, No. 16, verse 97 in this regard says:

"Whoever does a righteous deed, whether male or female, and is a believer, We shall certainly give him to live a goodly pure life and, definitely, We will pay them a recompense in proportion to the reward for the best of what they used to do."

Q.2) How do the believers respond to the decisions of Allah and his prophet?

Answer:

The believers have to obey the decisions of Allah and Prophet (PBUH) as it is in the verse that:

It does not befit a believing man and a believing woman that when Allah and His Messenger have decided a matter, they the believing men and women should have their say in that matter."

According to it no Muslim individual is entitled to use its own freedom of opinion in a matter in which Allah and His

The one who claims to a believer, they inevitably have to bow down to the command of Allah and His Prophet (peace be upon him).

Q.3) Explain the matters related to Hazrat Zaid (RA) discussed in the lesson.

Answer:

In the lesson story of Zayd and his wife, Zaynab discussed. The favour of faith and guidance which Prophet (PBUH) had given to Zayd-ibn-Harithah, that he manumitted him and favored him as his own son.

There had happened a conflict between Zayd and Zaynab which continued so long that they were at the threshold of divorce. Prophet (PBUH) continuously and frequently advised and hindered them of being separated and divorced.

Whether this conflict was either for the lack of Concord of the social condition of Zaynab, who was from a famous tribe, and that of Zayd, who was a manumitted slave, or because of some rude manners of Zayd, or neither of them, but there was not a spiritual and ethical accord between them.

However, there is not a complicated problem, but verse saying:

"And you concealed within yourself what Allah would bring to light, and you feared the people, and Allah had a greater right that you should fear Him."

The Prophet (PBUH) was going to choose Zaynab as his wife for compensating the defeat that his niece, Zaynab, was faced with that even a manumitted slave had divorced her if the activities of reconciliation between the two spouses were not successful and they had to accept to be divorced, but He (PBUH) was afraid that people would object him for two things, and the opponents might raise a tumult about it.

The first: Zayd was the Holy Prophet's adopted son and, according to an ignorant custom, an adopted son had the same ordinances that a real son had. Among them was that they considered that to marry with the divorced wife of an adopted son was unlawful.

The second: How was the Prophet (PBUH) ready to marry the divorced wife of a manumitted?

Then the verse revealed:

But when Zayd had accomplished his concern with her (i.e., divorced her), we joined her in marriage to you, so that there should not be a difficulty for the believers in respect of the wives of their adopted sons when they have accomplished their concerns with them."

This marriage was a divine marriage. That is why, as history indicates, Zaynab used to boast over other wives of the Holy Prophet (PBUH) for this matter and she said:

"You have been joined in marriage to the Prophet (PBUH) by your relatives, but I have been joined in marriage to the Prophet (PBUH) from heaven by Allah."

It is worth noting that the act of Prophet's marriage with Zaynab happened in the fifth A.H.

The main aim of this marriage had been breaking a pagan tradition in the field of self-restraint of marriage with the divorced wives of the adopted sons.

Q.4) Explain the following passages of the Holy Quran in your words. TBS

الْخِيَرَةُ مِنْ اَمْرِهِمْ ـ

٢. مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيْمَا فَرَضَ اللّٰهُ لَهٗ ۭ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ
خَلَوْا مِنْ قَبْلُ ۭ وَكَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا ـ

٣. الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ وَلَا يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ۭ وَكَفٰى
بِاللّٰهِ حَسِيْبًا ـ

Answer:

1. "It does not befit a believing man and a believing woman that when Allah and His Messenger have decided a matter, they the believing men and women should have their say in that matter."

According to it, no Muslim individual is entitled to use its own freedom of opinion in a matter in which Allah and His Prophet (peace be upon him) have already given a decision.

To be a Muslim means to surrender one's freedom of opinion and action before Allah and His Messenger.

It would be a contradiction in terms if a person claimed to be Muslim and then reserved for itself the freedom of choice and action.

The one who claims to a Muslim, they inevitably have to bow down to the command of Allah and His Prophet (peace be upon him). And the one who is not inclined to bow will have to admit that he is not a Muslim.

If he does not admit he is regarded as a hypocrite both by Allah and Prophet (PBUH).

2."There is no difficulty for the Prophet in the matter which Allah has made obligatory for him. This has been the way of Allah with those who lived in the past. And the commandment of Allah is a final decision."

For the Prophets, it has always been a law that whatever command they received from Allah, they had to act on it as a duty which they could not in any case avoid. When Allah enjoins something on His Prophet (peace be upon him), he has to accomplish it even if the entire world is deadly opposed to it.

Wherever Allah commands him to do something, he must put it in action without any hesitation and nothing is permissible to be considered against it.

They must fulfill the command of Allah without any fear from the blames and tumults. As the Quran says:

"Do not fear the scorn of any blame."

Prophet (PBUH) marriage with Zaynab was the obligation from Allah who was divorced wife of Prophet's adopted son, Zayd. This marriage was a divine marriage. Allah also commanded to Prophets of former nations, Prophet (PBUH) is not the only one who is faced with such a difficulty.

The command of Allah is both accurate and seriously indispensable.

3. "This practice of Allah is for those who convey the message of Allah to others honestly and fear Allah, they fear none but one Allah and Allah is sufficient to call mankind to account."

You (PBUH) should not have the least horror from anyone in conveying the messages of Allah when He commands you to marry the divorced wife of your adopted son, Zaynab, in order to break the wrong pagan tradition in the field of marriage, and you must never afraid of the words of others, because this is the way of treatment of all Divine prophets.

In principle, the duty of the prophets in many stages is to break such traditions, and if they let them have the least fear in it, they will not be successful in fulfilling their messenger ship.

They tolerate eagerly the wrong words of some opponents, and heedless to the evil circumstances because all accounts are in the power of Allah.

The Divine Messengers must not have any fear in conveying their messenger ship since the reckoner of their labors and the giver of rewards is Allah.

Whatever Allah has taught the Prophets in the form of revelation, they must teach people and cause them to penetrate into their hearts by means of reasoning, warning, glad tiding, advice, and admonition.

Lesson 6 of 9

Aayat (41- 52)

Q.1) What status of his messenger has Allah described?

Answer:

Following statuses of Messenger Allah has described:

1. Allah has sent Him (PBUH) as a witness:

From one side, He is as a witness over the deeds of the Ummah, because he sees their deeds, as, in another place, the Qur'an says:

"Act you (as you will)! Allah will see your work and (so will) His Messenger and the believers."

On the other side, he is as a witness to the former prophets who were in turn witnesses to their own nations, as the Holy Qur'an says:

"How will it be, then, when We bring from every people a witness and We bring you a witness over those (witnesses)?"

On the third side, your existence with your good qualities and good temper, with your constructive programs, with your bright background and with your actions, you are witness for the truthfulness of your school, as well as a witness for the greatness and Power of Allah.

2. Allah has sent Him (PBUH) as a bearer of glad tidings:

The Prophet (PBUH) is a bearer of glad tiding to the righteous for the endless reward of Allah, for the eternal health and happiness, and for honorable victory and success.

3. Allah has sent Him (PBUH) as a forewarner:

He is a warner for the disbelievers and the hypocrites against the painful punishment of Allah, against the loss in their whole capital of their selves, and against falling into misery both in this world and the next.

4. Allah has sent Him (PBUH) as one who invites the mankind towards Allah:

Prophet (PBUH) rises to call the people towards Allah by the leave of Allah. His call is not mere preaching but has also the support of the authority of the Allah of the universe, Who sent him.

5. Allah has sent Him (PBUH) as a Lighted Lamp which guides man to right path:

The Prophet (PBUH) is as a lamp of guidance in the society whose light is the cause of growth, movement and discrimination. The existence of the Prophet is like an illuminating sun that removes the darkness of ignorance, polytheism, and paganism from the horizon of the sky of man's soul.

Q.2) What is the special commandment of Allah about divorcing a wife whose husband has not touched her?

Answer:

Allah commands about divorcing a wife whose husband has not touched her:

"If you marry the believe If a woman's husband dies before having the seclusion, the waiting period that has to be observed after death will not be annulled, but she will have to pass the same waiting-period of four months and ten days as is obligatory for a married woman in normal conditioning woman and thereafter divorce her before you have touched them, then you have no right to make her complete the period of Iddat. So give her some wealth for their subsistence and release her decently.

It is the case in which, if the husband has not had touched his wife so, she will not have to observe the waiting-term (iddat) in case of divorce. But if they have had seclusion proper (i.e. seclusion during which intercourse could be possible), waiting-period will have to be observed if divorce is pronounced after it, and the waiting period would be annulled only in case divorce was pronounced before they have had the seclusion.

Iddat is the waiting period before the expiry of which a divorced woman or a widow is forbidden to remarry.

If he wants to release the woman before touching her he must pay her half the dower as an obligation, or something else according to his means.

The woman should be provided with something on divorce but this also that separation should be adopted in a gentlemanly way, without any kind of vilification.

Q.3) What special privileges regarding marriage has Allah allowed to the Holy prophet (PBUH)?

Answer:

Special privileges regarding marriage has Allah allowed to the Holy Prophet (PBUH).

1. First Command:

It states that: "**If any believing woman who surrenders herself without demanding any dower to the Prophet (PBUH) provided that the Prophet also wishes to marry her. This permission is only for Prophet (PBUH) and not for all believers. Allah has exempted you from these limitations...**"

Thus, Zainab was fifth wife of Prophet (PBUH). The disbelievers and the hypocrites but those Muslims to whom the opponents of Islam were trying to impart evil suggestions.

Allah has answered the objection of the disbelievers and the hypocrites, as if to say:

"O Prophet, We have made lawful for you all these five wives whom you have married by giving them their dowers."

Besides making the fifth wife lawful for the Prophet (PBUH), Allah also granted him the permission to marry a few other kinds of the women.

In the Principle of Islam, it was not enough only to train men but the training of the women was also equally necessary. It was not possible for him to impart direct training to the womenfolk without violating rule. That is why, there was no restriction for the Prophet in respect of marriage so that in view of the requirements of the great mission entrusted to him he could marry as many women as he wanted.

2. Second Command:

It states:

All Muslims have to behave their wives equally but Prophet may put off any of them you wish and may take any of them whom you wish. You may call back any of those whom you had (temporarily) set aside: there will be no blame on you."

Allah clearly gave him the power and the authority to treat any of his wives as he liked, there remained no chance that those believing ladies would trouble him in any way, or would create complications for him by their mutual rivalries and domestic squabbles. But in spite of having this authority from Allah the Prophet (peace be upon him) meted out full justice to his wives. He did not prefer one to the other and would visit each of them regularly by turns.

One of the wife of Holy Prophet (PBUH) told:

"As to our rants the Prophet (peace be upon him) never preferred any of us to the other."

Ibn Abi Hatim has cited this from Imam Zuhri that:

The Prophet (peace be upon him) is not known to have deprived any of his wives of her turn.

Aayat (53 - 58)

Q.1) What etiquette about paying a visit to the Prophet's house did Allah teach to the believers?

Answer:

The following etiquette about paying a visit to the Prophet' s house Allah taught to the believers:

1. Do not enter the houses of the Prophet (PBUH) without permission.

In the ancient times, the Arabs would enter one another's house unceremoniously. If a person had to see another person he did not think it was necessary to call at the door or take permission for entry, but would enter the house and ask the womenfolk and children whether the master was at home or not, This custom of ignorance was the cause of many evils and would often give rise to some serious evils. Therefore, in the beginning, a rule was made in respect of the houses of the Prophet (peace be upon him) that no person, whether a close friend or a distant relative, could enter there without permission.

2. When you have to ask the wives of Prophet (PBUH) for something, ask them from behind a curtain.

A command came down that except for the mahram males as being stated in (Ayat 55) no other man should enter the Prophet's (peace be upon him) houses, and whoever had to ask something from the ladies, should ask for it from behind a curtain. After this command, curtains were hung at the doors of the apartments of the wives, and since the Prophet's (peace be upon him) house was a model for the Muslims to follow, they too hung curtains at their doors.

3. You should not ever marry his wives after him i.e. after his death or after he has divorce any of his wives.

It is clear in the verse that:

"The Prophet's wives are mothers of the believers."

Q.2) What etiquette did Allah teach the believers invited by the Holy Prophet to come to his home for dinners?

Answer:

Allah taught etiquette to the believers invited by Holy Prophet (PBUH) to come to his home for dinner are:

When you are invited, enter the Prophet's house.

Do not wait for the preparation of meal.

When you have taken your meal at Prophet's house, disperse and don't amuse yourselves by talking. You should not annoy the Prophet (PBUH) the Allah so it better to leave his place after having the meal.

In the ancient times, the Arabs would call on a friend or acquaintance right at the time of the meals, or would come and prolong their stay till the meals time approached. This would often cause the master of the house great embarrassment. He could neither be so discourteous as to tell the visitors to leave because it was his meals time, nor could feed so many unexpected guests together. For it is not always possible for a person to arrange meals immediately for as many visitors as happened to call on him at a time. Allah disapproved of this practice and commanded that the visitors should go for meals to a house only when invited. This command did not in particular apply to the Prophet's (peace be upon him) house only but the rules were in the beginning enforced in that model household so that they become general rules of etiquette in the houses of the other Muslims as well.

This was to reform yet another foolish practice. The guests at a feast, after they had finished eating, would sit down to endless gossip and discussions much to the inconvenience of the people of the house. They would often embarrass the Prophet (peace be upon him) also by this practice, but he would forbear and forget.

Answer:

Allah and His angels send blessings to the Prophet (PBUH) so believers should also send blessings on him and salute him showing all resect to him.

Some Islamic narrations indicate:

"Whoever once sends blessings on Muhammad, Allah will send blessings on him ten times and (also) his ten faults will be concealed."

The rank of the Prophet (PBUH) is so high that Allah, the Creator of the world, and all His angels, who are divinely ordered to manage this world, send blessings on him.

The Sunnites there are some narrations indicating that once the Prophet (PBUH) was asked:

“How should we send blessings?”

He answered:

“Say: ‘O’ Allah! Bless Muhammad and his descendents’.”

It is important to recite Salawat beside the name of the Prophet (PBUH). The Messenger of Allah said:

“Whoever sends blessing on me in his book and his writing, he will be rewarded as long as that Salawat exists in that writing.”

Abubasir said to Imam Sadiq (as) that he had understood the meaning of sending blessing on the Prophet (PBUH) but what was the meaning of submitting to him.

The Imam answered him:

Send salutation to the Prophet (PBUH) as it is said:

“Peace be upon you O’ Messenger of Allah!”

Ayishah narrates:

“I heard from the Messenger of Allah who said: ‘A prayer without purification and without sending Salawat on him will not be accepted."

Lesson 8 of 9

Aayat (59 - 68)

Q.1) What instructions about veil has Allah given to the Muslim women? What is the wisdom behind the instructions?

Answer:

INSTRUCTIONS ABOUT VEIL AND ITS WISDOM:

The women should draw their shawls over them i.e. over their faces.. A large sheet is to draw close and wrap up by covering their heads and foreheads and faces and leaving only the other eye uncovered.

Allah has commanded that the women **that when they move out of their houses for an outdoor duty, they should conceal their faces by drawing and letting down over themselves a part of their sheets, keeping only the eyes uncovered."**

The young woman has been commanded to conceal her face from the other men; when moving out of the house she should cover herself up well to express chastity and purity of character.

This purpose can be fulfilled only if the sheet or the outer-garment itself is simple; otherwise wrapping up oneself with a decorated and attractive sheet will defeat the purpose itself. It requires to conceal the face along with the concealment of the adornments of the body and dress.

WISDOM BEHIND INSTRUCTIONS:

So the women are recognized as female and may not be harassed.

So people of doubtful character do not cherish any false hope when they see her.

They must be recognized from the maidservants and do not give the wicked persons a pretext to cause trouble.

They might not be careless or heedless in wearing their veil.

Allah Himself states:

"This is an appropriate way by adopting which the Muslim women will be recognized and will remain safe from trouble."

Q.2) What warning did Allah give to the hypocrites of Madinah? What consequences would they have to meet if the ignored God's instructions?

Answer:

WARNING OF ALLAH:

Hypocrites who want to abolish Islam and trying weaken the spirits of believers. Allah warns them that:

If they go on their ugly and shameful deeds Allah will issue the command of attack of believers, against them, eradicate all of them from Madina in a manner that they cannot live there anymore."

CONSEQUENCES:

Hypocrites will be cursed. They will be seized and slain severely slaughtered mercilessly. They will be killed and will not be secured from the side of brave Muslims whether they remain there or they go out of Madina.

Q.3) What has Allah said about the Hour of Resurrection?

Answer:

Allah said about the Hour of Resurrection:

The knowledge of Hour of resurrection is with Allah alone and maybe the Hour is quite near.

Lesson 9 of 9

Aayat (69 - 73)

Q.1) What did Allah make the believers understand by quoting the example of Hazrat Musa(AS)?

Answer:

Muslims do not behave like the Jews. You should not behave towards your Prophet (peace be upon him) as the children of Israel behaved towards the Prophet Moses (peace be upon him).

The Israelites themselves admit that the Prophet Moses (peace be upon him) was their greatest benefactor. But the Israelites treated the greatest benefactor very cursedly. Moses (peace be upon him) was maligned even more severely, but he showed patience.

They hurt the Moses (AS) in various ways:

1. Once Prophet Moses and Aaron (Moses' older brother) went upon a mountain where Aaron died. Rumourmongers of the Children of Israel attributed his death to Moses.

2. Korah plotted not to accept the law of Zakat, and that he might not pay the rights of the poor. So he planned that a bad woman would stand among the public and accuse Moses (AS) saying that he had an unlawful relation with her. Korah plotted not to accept the law of Zakat, and that he might not pay the rights of the poor. So he planned that a bad woman would stand among the public and accuse Moses (AS) saying that he had an unlawful relation with her.

3. Some of Moses' enemies once accused him (AS) with sorcery, insanity, and attributing lies to Allah, but by means of some clear miracles, Allah introduced him that he was free from them.

4. Some of the ignorant people of the Children of Israel accused Moses (AS) that he had some bodily defects such as leprosy. But one day, when he wanted to perform a total ablution in a corner far from people, he put his clothes on a piece of stone, then the stone moved and took Moses' clothes with it and some of the Children of Israel saw his body that it had no defect.

So it is clear if a person is esteemed at the presence of Allah, and has a good position and rank with Him, He will defend him for the undue attributes that some wicked people charge him.

Therefore believers do not hurt the Prophet of Islam (PBUH) as hypocrites

Q.2) Write the meaning of the following and also describe the lesson in it?

قُولُوا۟ قَوْلًا سَدِيدًا ۙ

Answer:

Translate:

"Speak words of appropriate justice".

If a person is truthful, Allah will set his acts right and forgive his sins.

Lesson 1 of 9

Aayat (1-8)

Q.1) What instructions has Allah given to the Holy Prophet (SAW) in the beginning of this lesson?

Answer:

These the instructions have given to the Holy Prophet (PBUH) in the beginning of the lesson.

1. Fear Allah only.
2. Do not to obey the disbelievers and hypocrites.
3. Follow that which is revealed to you from Allah.
4. And put your trust in Allah.

Q.2) What are the instructions of Allah with regard to the adopted sons?

Answer:

The following are the instructions of Allah with regard to the adopted son:

1. Allah has not made your adopted son, your real son.
2. Call the adopted sons by proclaiming their real fathers as that will be more just in the sight of Allah.
3. If you do not know their fathers, then they are your brothers in faith and your companions.
4. In this case, if you make a mistake unintentionally, there is no sin on your part but if you do a sin with the intention of your hearts you, you will be called to account.

Q.3) Explain the following passages of the Holy Quran in your words. TBS

(ا) مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ

(ب) وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ

(ج) اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗٓ
اُمَّهٰتُهُمْ ۭ

A hypocrite claimed that he has two hearts. One heart with Muslims and other is with infidelity and pagans, one of the pagans of Makkah named Jamil Bin Momar Fairi was very shrewd, clever and cunning. He claimed that I have two hearts. I think with them. Whereas Prophet Muhammad (PBUH) has only one heart. In the reaction of these two persons, Allah revealed this Ayat.

However, one is adopted son cannot be the real son and second is, whom you declare your mother cannot be your real mother, these two problems in front of many commentators have been revealed in the form of forward. That is; a child neither has neither two fathers nor two mothers. Similar to it, Allah has not made two hearts for any man in his body which create opposite intentions and imaginations for each other. Allah has given two eyes, two ears, two hands and two feet to everyone. Whenever heart is one only. So that he would adhere to the right belief with the help of one heart rather than opposite imagination. Infidelity and Islam cannot occupy in one heart.

2. "Allah has not made your wives, whom you declare to be your mothers, your real mothers."

WHAT IS "PROCLAIM":

In ancient Arab, "proclaim" was a special term. If a person said to his wife in anger while quarreling that your generation is just like the generation of my mother. His wife became forbidden to him. Because, he called his wife, the mother. It is considered a divorce.

COMMAND OF ISLAM:

Allah says:

And those women whom you declared your mothers, can never be real mothers. The real mother is one who has given you birth. Reality cannot be changed with the words you say with the mouth. In Islam, neither "proclaim" is considered as divorce nor mother is replaced with the wife. Whereas atonement is an obligation to those who proclaim and cannot keep wives relation with them. If he does so, he will be sinful and has to repent Allah.

ATONEMENT OF PROCLAIMING:

A person who "proclaims" before keeping relation with his wife should:

1. Free a slave.
2. If he does not have the affordability to set free the slave, then keep fast for two months constantly.
3. If he does not have the strength for keeping fasts, then make eat out sixty poor to fill.

3." For believers, the Prophet (PBUH) is more important than their own selves and his wives are as their mothers."

EXPLANATION OF AYAT:

Allah tells us how His Messenger is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgment or ruling takes precedence over their own choices for themselves, as Allah says:No other relationship is in any way comparable with the relationship that exists between the Prophet (peace be upon him) and the believers. The Prophet (peace be upon him) is more compassionate and affectionate and a greater well-wisher of the Muslims than their own parents, even their own selves. Their parents and their wives and children can harm them, can treat them in a selfish manner and mislead them, can make them commit errors and mistakes, can push them into Hell, but the Prophet's (peace be upon him) case is different: he will do for them only that which results in and leads to their eternal well-being and enduring happiness. They can commit follies resulting in their own ruin and disaster, but the Prophet (peace be upon him) will wish for them only that which is beneficial and useful for them. And when it is so, the Prophet (peace be upon him) also has a right on the Muslims that they should regard him dearer than their own parents, their own children, even their own selves. They should love him more than anything and anybody else in the world; should prefer his judgment and opinion to their own and should submit to every command that he gives.

The same thing has been said by the Prophet (peace be upon him) in a Hadith, which Bukhari and Muslim and others have related with a little difference in wording: "No one of you can be a believer until I become dearer to him than his own father and his own children and all mankind."

On the basis of the special relationship mentioned above, another characteristic of the Prophet (peace be upon him) is that his wives are forbidden to the Muslims just like their own real mothers although their adopted mothers are in no sense their real mothers. This thing is peculiar only to the person of the Prophet (peace be upon him) and of no other man in the world.

Another noteworthy point in this connection is that according to the Quran, this status accrues to all the wives (may Allah be pleased with them all) of the Prophet (peace be upon him), among whom Aishah (may Allah be pleased with her) is also included. But, when a section (of the Muslims) made Ali and Fatimah and their children (may Allah be pleased with them all) the center of their faith and made the whole system of religion revolve around them, and made Aishah (may Allah be pleased with her), along with many other companions, the target of curse and abuse, this verse became a hindrance for them, for according to it every person who claims to be a believer has to acknowledge her as his mother. Consequently, to overcome this difficulty a strange claim was made to the effect: The Prophet (peace be upon him) had given Ali (may Allah be pleased with him) the authority that after his death he could allow any of his wives he liked to retain her position of the wife and divorce any other on his behalf. Abu Mansur Ahmad bin Abu Talib Tabrasi has written this in Kitab al-Ihtijaj and Suleman bin Abdullah al-Bahrani has related that the Prophet (peace be upon him) said to Ali (may Allah be pleased with him) "O Abul Hasan: this honor will last till the time that we remain steadfast on obedience to Allah. Therefore, you may divorce any of my wives, who after me disobeys Allah by revolting against you, and deprive her of the honor that belongs to the mothers of

other believers and migrants except for kindness you want to do to your friends"

This is a rule, which is that those who are blood relatives have closer personal ties to one another, is a ruling which Allah has decreed and which is written in the First Book which cannot be altered or changed. Muslims can leave something like a heritage for their friends and those in whom they are interested, even it is by the way of bequest due to one-third of the property. Muslim's mutual relationship will be based on the principle that the rights of the relatives on one another are given priority over the rights of others. No charity is right if a person overlooks the needs and requirements of his own parents and children and brothers and sisters, and gives away charities to others. The Zakat money also will be used first of all to help one's own poor relatives and then the other needy people. The inheritance will necessarily be divided among those who are nearest in relation to the deceased. As for others, the dying person may give them a part of his wealth as a gift or by trust and will. But in no case is he allowed to deprive his rightful heirs and give away everything to others. After this divine command, the system of "Brotherhood" that had been established between the Muhajirin and the Ansar after the Hijrah also became abolished, for according to it the Muhajirin and the Ansar became heirs to one another only on the basis of their relationship of being the brethren in faith. Allah enjoined the law that inheritance will be divided only on the basis of blood relationship; however, a person could help his brother-in-faith by making him a gift or through a will if he so liked.

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Lesson 2 of 9

Aayat (9 to 20)

Q.1) How did Allah help the believers and made them victorious in the battle of Confederates?

Answer:

Allah helped the believers in two ways and made them victorious in the Battle of Confederates.

1. Allah sent strong wind against the enemy.
2. Allah sent such forces that they could not see.

Q.2) What was the reaction of believers and non-believers while trialing the Battle of Ahzab?

Answer:

Reaction of believers:

When the believers saw Confederate forces, they said that is what Allah and His Messenger (PBUH) told the truth and these forces added faith and obedience to them.

Some commentators have said that this promise refers to the saying that the Prophet (PBUH) had said before announcing that soon the tribes of Arab and the Muslims, different enemies would unite with each other and come to attack them, but finally, Muslims would be victorious.

Reaction of disbelievers:

When the hypocrites and those having malady in their hearts were saying, "Allah and His messenger did not promise us but deceitfully."

Q.3) What does Allah say about those who cause hindrances in the course of fight?

Answer:

Allah says about those who cause hindrances in the course of fight:

1. For this purpose they say to their brethren: come to join us.
2. They do not take part in the fight but for a little while.
3. They are stingy siding with Muslims. Being stingy means: are not at all willing to spend their energies, their time, their wealth, etc. in any way in which the true believers are spending whatever they have. They do not want to cooperate with the believers in anything with an open heart.
4. When fear comes to them, their eyes are rolling like the one who is fainting from death.
5. When the fear is past, they behave towards Muslims with sharp tongues.
6. They are not believers so Allah has made their deeds fruitless. If a person is not loyal to God and His way, his profession of the faith and his worship and other good deeds are worthless. That's why their deeds and actions do not carry any value, Allah renders them fruitless without the slightest hesitation; and as they do not have any power to resist.
7. When the confederates come to attack Madinah, they would wish to be wandering in the desert among the Bedouins.
8. If they are living among you, they would fight little against the enemy.

Aayat (21 to 27)

Q.1) Explain the following passages of the Holy Quran in your words.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Verily there is a good example of conduct in the Messenger of Allah (PBUH)

فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ

"Verily there is a good example of conduct in the Messenger of Allah (PBUH)

وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ

Allah sufficed the believers in their fight.

Answer:

1. Not only in this situation of Battle but also in the whole life the best pattern of conduct for Muslims is the Prophet of Islam (PBUH). Excellent spiritual conditions, his patience and perseverance, his awareness, wit, sincerity, and attention to Allah, his domination upon different events, and not being submitted when confronting hardships and difficulties, each can be a pattern and a lesson for all Muslims.

He is both the guiding torch and the cause of calmness and tranquility of the souls of its travelers.

He is a good companion for the believers. In order to protect the spiritual conditions and coolness of his companions, he jokes with them, and for encouraging them he recites epic poems. He constantly reminds them of the remembrance of Allah and gives them glad tidings concerning their glorious future and great victories. He makes them beware of the plots of the hypocrites and gives them the required awareness.

He does not neglect of the correct martial arrangement and selecting the best methods of army even for a moment, and, in the meantime, by applying different ways, he strives to create a gap between the rows of the enemy.

He is the best leader and excellent pattern of conduct for the believers in this field and in all fields.

It is interesting that in the above verse considers this excellent pattern specific to those who have these three specialties: being hopeful in Allah, hopeful in the Day of the Hereafter, and remembering Allah very much.

The one whose heart is not filled with such a faith, is not able to act like the manner of the Holy Prophet (PBUH), and also, in the continuation of paving this way, if he does not ceaselessly remember Allah and does not send away Satans from himself, he will not be able to continue the proper imitation.

2. This verse points to two special groups of the believers who always were before others in following the Prophet (PBUH), and were steadfast in their covenant with Allah, i.e., in self-sacrifice until their last breath and that their last drop of blood to be shed. Some of them kept their words and became a martyr in the field of Holy Struggle, and

side and that side and every day create a new evil thought in their feeble mind, those true believers stood firmly, like a mountain, and proved that their covenant with Allah was never breakable.

It has been narrated from 'Anas-ibn-Malik who said his uncle, Anas-ibn-Nadr, was absent on the day of the Battle of Badr. Later when he was informed of it, the Battle had been finished and he regretted why he could not take part in that Holy war.

He made a covenant with Allah that if another battle happened he would participate in it and continue until the end. So, he participated in the Battle of 'Uhud and at the time when a group of strivers ran away he did not and resisted so much so that he was injured and finally he was martyred.

This shows that the verse has such a vast concept that it encompasses all true believers in any time, whether those who became a martyr in the path of Allah, or those who remained unchanged upon their covenant with Allah and were ready for Holy war and martyrdom.

3. In the Battle of Confederate, there were three groups who united against the Muslims: pagans, the Jews, and the hypocrites, but they returned back while they got no victory, nor any booties.

The troops of clans, who had used their utmost effort and endeavor for being victorious against the forces of Islam but failed, returned to their lands while they were sad and angry.

One of the main motives of the army of the disbelievers was gaining booties in Medina and spoiling that city. In principle, they deprived of all.

Allah provided such factors in the battle that the believers might tolerate abundant damages and harms, the battle ended.

From one side, a strong cold wind disturbed the circumstances of the polytheists.

On the other side, their hearts were filled with a serious terror and horrible fear, which itself is one of the unseen armies of Allah.

On the third side, the stroke that Ali-ibn-Abitalib (as) used over the body of 'Amr-ibn-'Abdiwudd, the greatest champion of the enemy, and sent him to destruction, caused them to become hopeless.

So, they gathered their tools, left the siege of Madina and returned back to their own tribes with no gain.

There may be found some persons who are 'strong' but they are not mighty and invincible, i.e., a stronger person can defeat him; but the only strong and Mighty one in the world is Allah whose strength and power is infinite.

Lesson 4 of 9

Aayat (28-34)

Q.1) What two options did Allah give to the wives of the Holy Prophet (SAW)?

Answer:

In this chapter, Allah gave two options to the wives of the Holy Prophet (PBUH):

1. FIRST OPTION:

If you desire a good life of this world and its elegance then Prophet of Allah (PBUH) will provide you with some wealth and release you and say goodbye to you in a fair manner.

As the result of gaining the booties by the Muslims, the wives of the Prophet (PBUH) wished to develop their lives and, therefore, demanded him (PBUH) some means and welfare potentialities. The Prophet (PBUH) opposed their demand and did not go to them.

Prophet (PBUH) said to his wife: If there has not been appointed a particular dowry He may give them a worthy present so that they become content and happy and that their separation would occur in a friendly environment. It would itself be counted as divorce.

2. SECOND OPTION:

If you desire Allah and His Prophet (PBUH) and abode in Hereafter, then verily Allah has prepared for the good doers amongst you a great reward.

Allah considers simple life for the religious Prophets' families as a good action. Therefore, those who renounce the little provision of this world will gain a great reward.

Allah made the duty of the Prophet's wives clear forever, that they must be an example for the faithful women. They must be pious, virtuous, heedless to the dazzling glares of the world and beautiful ornament, and must specially be attentive to faith, righteous deed, and spirituality.

If they are such, they can remain and possess the great honor of being the Prophet's spouses; else, they may take their own way and separate from him.

They can always choose one of these two options: they may use their apparent position for reaching a welfare of material life, or submitting to some deprivations in order to get the pleasure of Allah and guidance of people.

Q.2) What instructions did Allah give to the wives of the Holy Prophet (SAW)?

Answer:

The following instructions Allah gave to the wives of Holy Prophet (PBUH):

1. Do not be soft of speech to strangers lest one in whose heart is a disease should aspire to you. You should be severe and dry in speech, and speak ordinarily, so that voluptuous persons do not to fall in the thought of sin.

2. Speak in accordance with the customary manner. Speak honorable words. The wives of the Prophet (PBUH) must encounter strangers insidiously or far from discipline, but their manner must be decent, polite and, in the meanwhile without having any sort of behavior with stimulation.

3. Stay at homes and do not show your grace as the women of the former times of ignorance used to show. The time between the age of Adam and that of Noah, or the time between the age of David and Solomon, when women came out in public with some dresses that their bodies were manifest, so that they could name the Ignorance before Islam.

4. Establish regular prayers and give away Zakat and obey Allah and Messenger. In this case, your lives will be pure and Allah also wants you pure and clean. Prayer is the most important way of communication with Allah and in the meantime that the poor-rate is a great worship, it is counted as a firm connection with the servants of Allah.

5. And bear in the mind what is recited in your houses, of revelations of Allah and Wisdom. It means you should reiterate for others whatever of the Book of Allah is recited in your house and you learn. The household of the Prophet (PBUH) must do righteous deeds prior to others. Even when you are at home, you abundantly enjoy the

Q.3) Explain the following passages of the Holy Quran in your words.

يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ

O you wives of the Prophet! You are not like other ordinary women.

وَقَرۡنَ فِي بُيُوتِكُنَّ

And stay at homes

وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ

and do not display yourselves as [was] the display of the former times of ignorance

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Answer:

1. At the time when this verse was revealed, the Prophet (peace be with him) had four wives with him: Saudah, Aishah, Hafsah, and Umm Salamah. He had not yet married Zainab. (May Allah be pleased with them all). (Ibn Arabia Ahkam ai-Quran. Egyptian Edition, 1958, vol. III, pp. 512-13). When this verse was revealed, he first spoke to Aishah, and said: "I ask you a thing; do not be hasty in answering; consult your parents, then decide." Then he told her of Allah's command and recited this verse. She replied: "Should I consult my parents about this?" I seek Allah and His Messenger and the Hereafter. After this, he went to each of his wives and asked the same thing and each one gave the same reply as had been given by Aishah.

Allah gave options to the wives of Prophet (PBUH) whether they would stay in wedlock or would separate from the husband. This was obligatory for the Prophet (peace be with him) because he had been commanded by Allah to offer such an option to his wives.

They had only two sides: if a wife opted for the world, she would be divorced; if she opted for Allah and His Messenger and the Hereafter, she would not be divorced. Obviously, if a lady chose one alternative, the other would become forbidden in her case by itself.

Thus, Allah made the duty of the Prophet's wives clear forever, that they must be an example for the faithful women. They must be pious, virtuous, heedless to the dazzling glares of the world and beautiful ornament, and must especially be attentive to faith, righteous deed, and spirituality.

If they are such, they can remain and possess the great honor of being the Prophet's spouses; else, they may take their own way and separate from him.

They can always choose one of two ways: they may use their apparent position for reaching the welfare of material life or submitting to some deprivations in order to get the pleasure of Allah and guidance of people.

The circumstance of the families of religious leaders is different from that of others and they should be more careful of their behavior than others.

When the wives of the Prophet (PBUH), most of whom were old and aged and had a simple life, are warned that they should not speak with an amorous gesture.

From one side, because of your connection to the Prophet (PBUH), and that you are inside the center of revelation and hear the verses of the Qur'an and teachings of Islam, on the other side, you have such a particular situation that you can be a model for all women, whether in the way of piety, or in the way of sin, therefore, you must recognize your situation and do not neglect your heavy responsibility.

You should know that if you are pious you will have a very excellent rank with Allah.

They should speak honorable words which have vast meaning that negates any kind of false, vain, and sinful saying which is opposite to the truth.

The wives of the Prophet (PBUH) must encounter strangers insidiously or far from discipline, but their manner must be decent, polite and, in the meanwhile without having any sort of behavior with stimulation.

2. The verse means that the Muslim woman's real sphere of activity is her home; she should carry out her functions within that sphere peacefully, and she should come out of the house only in case of a genuine need.

The verse explains the time between the age of Adam and that of Noah, or the time between the age of David and Solomon when women came out in public with some dresses that their bodies were manifest so that they could name the Ignorance before Islam.

3. in this verse, two important words have been used, which must be understood for the proper understanding of its intention. They are tabarruj and jahiliyyah all.

The word tabarruj in Arabic means to become manifest and appear openly before others. The Arabs use the word baraj for every conspicuous and elevated object. A burj (tower) is so called because of its prominence and elevation. A sailing boat is called barijah, because its sails become visible from a distance. The word tabarruj when used in respect of a woman will have three meanings: (1) that she should show the charms of her face and body before the people. (2) That she should display the adornments of her dress and ornaments before others. (3) That she should make herself conspicuous by her gait and figure and coquetry. The same explanation of this word has been given by the leading lexicographers and commentators. Mujahid, Qatadah and Ibn Abi Nujaih say: Tabarruj means to walk in a vain, alluring and coquettish manner. Muqatil says: It means a woman's displaying of her necklaces, earrings and bosom. Al-Mubarrad says: That a woman should reveal her adornments which she should conceal. Abu Ubaidah comments This that a woman should make herself conspicuous by a display of her body and dress to attract the attention of men.

The word jahiliyyah has been used at three other places in the Quran besides this, in (Surah Aal-Imran: Ayat 154), where about those who shirk fighting in the way of Allah, it has been said: "They began to cherish about Allah thoughts of Ignorance Jahiliyyah, which were void of the truth. And in (Surah Al-Maidah: Ayat 50), where about those who want to be judged by their own law instead of the law of Allah, it has been said: "Do they desire to be judged by the laws of ignorance (Jahiliyyah)?" and in (Surah Al-Fath: Ayat 26), where the prejudice of the people of Makkah due to which they did not permit the Muslims to perform Umrah, has been called "the haughty spirit of paganism (jahiliyyah). According to a Hadith once Abu ad-Darda in the heat of a quarrel abused another person in respect of his mother. When the Prophet (peace be upon him) heard of it, he remarked: You still have jahiliyyah in you. According to another Hadith, the Prophet (peace be upon him) said: Three things show jahiliyyah: to taunt the lineage of another person, to take omens from the movement of the stars, and to mourn over the dead. All these customs show that jahiliyyah in the Islamic terminology is every such conduct which goes against Islamic culture and civilization and Islamic morality and etiquette and Islamic way of thinking and behavior. Thus, jahiliyyah al-Ula would mean all those evils in which the Arabs of the pre-Islamic days and the people of the entire world were involved.

This explanation makes it abundantly clear that what Allah forbids women is to move out of their houses showing off their physical charms and beauty. He instructs them to stay in their houses because their real sphere of activity is their home and not the world outside. However, if they have to move out of the house for an outdoor duty, they should not move out as the women used to do in the pre-Islamic days of ignorance. For it does not behoove the women of Muslim society to walk out fully embellished to make their face and figure conspicuous by adornments and tight-fitting or transparent dresses and to walk coquettishly. These are the ways of ignorance which Islam does not approve. Now everybody can see for himself whether the culture which is being made popular in our country is the culture of Islam, according to the Quran, or the culture of ignorance.

Lesson 5 of 9

Aayat (35-40)

Q.1) What qualities of good men and women has Allah describes and what reward has Allah promised for them?

Answer:

The following qualities of good men and women has described by Allah.

1. They are obedient of Prophet (PBUH).They don't have no wish to resist the Islamic way of life and have complete faith on Islam.

2. They are truthful in their words. They love truth and hate lies. As in the traditional verse:

"A man's faith does not become true until his heart becomes true; and his heart does not become true until his tongue becomes true."

They do not deal in lies, deceptions, frauds and forgeries. They utter with their tongues only what their conscience approves as true.

3. They show patience. They patiently and steadfastly bear and face all the obstacles, dangers, difficulties and losses that they might have to encounter in following the right way taught by Allah and His Messenger (peace be upon him) and in establishing Allah's religion in the world.

4. They are humble. They are free from pride, vanity and haughtiness. Their hearts as well as their bodies remain bowed before Allah, dominated by fear of Him.

5. They give charity. They help the needy. They spend their wealth freely in the way of Allah and they are not at all niggardly in the matter of helping the servants of Allah as much as they can.

6. They keep fast. This includes both the obligatory and the voluntary fasts.

7. They guard their chastity. They refrain from adultery, and they avoid nudity.

8. They remember Allah much.. Prophet (PBUH) says:

"When a man awakens his wife at night and both of them make ablution and establish (night) prayer, they will be written among those men and women who remember Allah very much."

It is defined as they remember Allah in the states that he stands, he sits and at the time he goes to bed.

Muadh bin Anas Juhani relates that a person asked the Prophet (peace be upon him) of Allah, "Who among those who fight in the way of Allah will get the highest reward?" He replied: "The one who remembers Allah the most." The man asked: "Who among the observers of the fast will get the highest reward?" He replied: "The one who remembers Allah the most." The man then asked the same question about the performer of the Prayer, the payer of the Zakat and charities and the performer of Hajj and the Prophet (peace be upon him) in every case gave the same answer, saying: He who remembers Allah the most.

Therefore, men and women possess these qualities and characteristics equally and Allah has promised them forgiving and a great reward.

Surah An-Nahl, No. 16, verse 97 in this regard says:

"Whoever does a righteous deed, whether male or female, and is a believer, We shall certainly give him to live a goodly pure life and, definitely, We will pay them a recompense in proportion to the reward for the best of what they used to do."

Q.2) How do the believers respond to the decisions of Allah and his prophet?

Answer:

The believers have to obey the decisions of Allah and Prophet (PBUH) as it is in the verse that:

It does not befit a believing man and a believing woman that when Allah and His Messenger have decided a matter, they the believing men and women should have their say in that matter."

According to it no Muslim individual is entitled to use its own freedom of opinion in a matter in which Allah and His

The one who claims to a believer, they inevitably have to bow down to the command of Allah and His Prophet (peace be upon him).

Q.3) Explain the matters related to Hazrat Zaid (RA) discussed in the lesson.

Answer:

In the lesson story of Zayd and his wife, Zaynab discussed. The favour of faith and guidance which Prophet (PBUH) had given to Zayd-ibn-Harithah, that he manumitted him and favored him as his own son.

There had happened a conflict between Zayd and Zaynab which continued so long that they were at the threshold of divorce. Prophet (PBUH) continuously and frequently advised and hindered them of being separated and divorced.

Whether this conflict was either for the lack of Concord of the social condition of Zaynab, who was from a famous tribe, and that of Zayd, who was a manumitted slave, or because of some rude manners of Zayd, or neither of them, but there was not a spiritual and ethical accord between them.

However, there is not a complicated problem, but verse saying:

"And you concealed within yourself what Allah would bring to light, and you feared the people, and Allah had a greater right that you should fear Him."

The Prophet (PBUH) was going to choose Zaynab as his wife for compensating the defeat that his niece, Zaynab, was faced with that even a manumitted slave had divorced her if the activities of reconciliation between the two spouses were not successful and they had to accept to be divorced, but He (PBUH) was afraid that people would object him for two things, and the opponents might raise a tumult about it.

The first: Zayd was the Holy Prophet's adopted son and, according to an ignorant custom, an adopted son had the same ordinances that a real son had. Among them was that they considered that to marry with the divorced wife of an adopted son was unlawful.

The second: How was the Prophet (PBUH) ready to marry the divorced wife of a manumitted?

Then the verse revealed:

But when Zayd had accomplished his concern with her (i.e., divorced her), we joined her in marriage to you, so that there should not be a difficulty for the believers in respect of the wives of their adopted sons when they have accomplished their concerns with them."

This marriage was a divine marriage. That is why, as history indicates, Zaynab used to boast over other wives of the Holy Prophet (PBUH) for this matter and she said:

"You have been joined in marriage to the Prophet (PBUH) by your relatives, but I have been joined in marriage to the Prophet (PBUH) from heaven by Allah."

It is worth noting that the act of Prophet's marriage with Zaynab happened in the fifth A.H.

The main aim of this marriage had been breaking a pagan tradition in the field of self-restraint of marriage with the divorced wives of the adopted sons.

Q.4) Explain the following passages of the Holy Quran in your words. TBS

وَلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ

الْخِيَرَةُ مِنْ اَمْرِهِمْ۔

۲. مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيْمَا فَرَضَ اللّٰهُ لَهٗ ؕ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ

خَلَوْا مِنْ قَبْلُ ؕ وَكَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا ۔

۳. الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ وَلَا يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ؕ وَكَفٰى

بِاللّٰهِ حَسِيْبًا۔

Answer:

1. "It does not befit a believing man and a believing woman that when Allah and His Messenger have decided a matter, they the believing men and women should have their say in that matter."

According to it, no Muslim individual is entitled to use its own freedom of opinion in a matter in which Allah and His Prophet (peace be upon him) have already given a decision.

To be a Muslim means to surrender one's freedom of opinion and action before Allah and His Messenger.

It would be a contradiction in terms if a person claimed to be Muslim and then reserved for itself the freedom of choice and action.

The one who claims to a Muslim, they inevitably have to bow down to the command of Allah and His Prophet (peace be upon him). And the one who is not inclined to bow will have to admit that he is not a Muslim.

If he does not admit he is regarded as a hypocrite both by Allah and Prophet (PBUH).

2."There is no difficulty for the Prophet in the matter which Allah has made obligatory for him. This has been the way of Allah with those who lived in the past. And the commandment of Allah is a final decision."

For the Prophets, it has always been a law that whatever command they received from Allah, they had to act on it as a duty which they could not in any case avoid. When Allah enjoins something on His Prophet (peace be upon him), he has to accomplish it even if the entire world is deadly opposed to it.

Wherever Allah commands him to do something, he must put it in action without any hesitation and nothing is permissible to be considered against it.

They must fulfill the command of Allah without any fear from the blames and tumults. As the Quran says:

"Do not fear the scorn of any blame."

Prophet (PBUH) marriage with Zaynab was the obligation from Allah who was divorced wife of Prophet's adopted son, Zayd. This marriage was a divine marriage. Allah also commanded to Prophets of former nations, Prophet (PBUH) is not the only one who is faced with such a difficulty.

The command of Allah is both accurate and seriously indispensable.

3. "This practice of Allah is for those who convey the message of Allah to others honestly and fear Allah, they fear none but one Allah and Allah is sufficient to call mankind to account."

You (PBUH) should not have the least horror from anyone in conveying the messages of Allah when He commands you to marry the divorced wife of your adopted son, Zaynab, in order to break the wrong pagan tradition in the field of marriage, and you must never afraid of the words of others, because this is the way of treatment of all Divine prophets.

In principle, the duty of the prophets in many stages is to break such traditions, and if they let them have the least fear in it, they will not be successful in fulfilling their messenger ship.

They tolerate eagerly the wrong words of some opponents, and heedless to the evil circumstances because all accounts are in the power of Allah.

The Divine Messengers must not have any fear in conveying their messenger ship since the reckoner of their labors and the giver of rewards is Allah.

Whatever Allah has taught the Prophets in the form of revelation, they must teach people and cause them to penetrate into their hearts by means of reasoning, warning, glad tiding, advice, and admonition.

Lesson 6 of 9

Aayat (41- 52)

Q.1) What status of his messenger has Allah described?

Answer:

Following statuses of Messenger Allah has described:

1. Allah has sent Him (PBUH) as a witness:

From one side, He is as a witness over the deeds of the Ummah, because he sees their deeds, as, in another place, the Qur'an says:

"Act you (as you will)! Allah will see your work and (so will) His Messenger and the believers."

On the other side, he is as a witness to the former prophets who were in turn witnesses to their own nations, as the Holy Qur'an says:

"How will it be, then, when We bring from every people a witness and We bring you a witness over those (witnesses)?"

On the third side, your existence with your good qualities and good temper, with your constructive programs, with your bright background and with your actions, you are witness for the truthfulness of your school, as well as a witness for the greatness and Power of Allah.

2. Allah has sent Him (PBUH) as a bearer of glad tidings:

The Prophet (PBUH) is a bearer of glad tiding to the righteous for the endless reward of Allah, for the eternal health and happiness, and for honorable victory and success.

3. Allah has sent Him (PBUH) as a forewarner:

He is a warner for the disbelievers and the hypocrites against the painful punishment of Allah, against the loss in their whole capital of their selves, and against falling into misery both in this world and the next.

4. Allah has sent Him (PBUH) as one who invites the mankind towards

Allah:

Prophet (PBUH) rises to call the people towards Allah by the leave of Allah. His call is not mere preaching but has also the support of the authority of the Allah of the universe, Who sent him.

5. Allah has sent Him (PBUH) as a Lighted Lamp which guides man to right path:

The Prophet (PBUH) is as a lamp of guidance in the society whose light is the cause of growth, movement and discrimination. The existence of the Prophet is like an illuminating sun that removes the darkness of ignorance, polytheism, and paganism from the horizon of the sky of man's soul.

Q.2) What is the special commandment of Allah about divorcing a wife whose husband has not touched her?

Answer:

Allah commands about divorcing a wife whose husband has not touched her:

"If you marry the believe If a woman's husband dies before having the seclusion, the waiting period that has to be observed after death will not be annulled, but she will have to pass the same waiting-period of four months and ten days as is obligatory for a married woman in normal conditioning woman and thereafter divorce her before you have touched them, then you have no right to make her complete the period of Iddat. So give her some wealth for their subsistence and release her decently.

It is the case in which, if the husband has not had touched his wife so, she will not have to observe the waiting-term (iddat) in case of divorce. But if they have had seclusion proper (i.e. seclusion during which intercourse could be possible), waiting-period will have to be observed if divorce is pronounced after it, and the waiting period would be annulled only in case divorce was pronounced before they have had the seclusion.

Iddat is the waiting period before the expiry of which a divorced woman or a widow is forbidden to remarry.

If he wants to release the woman before touching her he must pay her half the dower as an obligation, or something else according to his means.

The woman should be provided with something on divorce but this also that separation should be adopted in a gentlemanly way, without any kind of vilification.

Q.3) What special privileges regarding marriage has Allah allowed to the Holy prophet (PBUH)?

Answer:

Special privileges regarding marriage has Allah allowed to the Holy Prophet (PBUH).

1. First Command:

It states that: "**If any believing woman who surrenders herself without demanding any dower to the Prophet (PBUH) provided that the Prophet also wishes to marry her. This permission is only for Prophet (PBUH) and not for all believers. Allah has exempted you from these limitations...**"

Thus, Zainab was fifth wife of Prophet (PBUH). The disbelievers and the hypocrites but those Muslims to whom the opponents of Islam were trying to impart evil suggestions.

Allah has answered the objection of the disbelievers and the hypocrites, as if to say:

"O Prophet, We have made lawful for you all these five wives whom you have married by giving them their dowers."

Besides making the fifth wife lawful for the Prophet (PBUH), Allah also granted him the permission to marry a few other kinds of the women.

In the Principle of Islam, it was not enough only to train men but the training of the women was also equally necessary. It was not possible for him to impart direct training to the womenfolk without violating rule. That is why, there was no restriction for the Prophet in respect of marriage so that in view of the requirements of the great mission entrusted to him he could marry as many women as he wanted.

2. Second Command:

It states:

All Muslims have to behave their wives equally but Prophet may put off any of them you wish and may take any of them whom you wish. You may call back any of those whom you had (temporarily) set aside: there will be no blame on you."

Allah clearly gave him the power and the authority to treat any of his wives as he liked, there remained no chance that those believing ladies would trouble him in any way, or would create complications for him by their mutual rivalries and domestic squabbles. But in spite of having this authority from Allah the Prophet (peace be upon him) meted out full justice to his wives. He did not prefer one to the other and would visit each of them regularly by turns.

One of the wife of Holy Prophet (PBUH) told:

"As to our rants the Prophet (peace be upon him) never preferred any of us to the other."

Ibn Abi Hatim has cited this from Imam Zuhri that:

The Prophet (peace be upon him) is not known to have deprived any of his wives of her turn.

Lesson 7 of 9

Aayat (53 - 58)

Q.1) What etiquette about paying a visit to the Prophet's house did Allah teach to the believers?

Answer:

The following etiquette about paying a visit to the Prophet's house Allah taught to the believers:

1. Do not enter the houses of the Prophet (PBUH) without permission.

In the ancient times, the Arabs would enter one another's house unceremoniously. If a person had to see another person he did not think it was necessary to call at the door or take permission for entry, but would enter the house and ask the womenfolk and children whether the master was at home or not, This custom of ignorance was the cause of many evils and would often give rise to some serious evils. Therefore, in the beginning, a rule was made in respect of the houses of the Prophet (peace be upon him) that no person, whether a close friend or a distant relative, could enter there without permission.

2. When you have to ask the wives of Prophet (PBUH) for something, ask them from behind a curtain.

A command came down that except for the mahram males as being stated in (Ayat 55) no other man should enter the Prophet's (peace be upon him) houses, and whoever had to ask something from the ladies, should ask for it from behind a curtain. After this command, curtains were hung at the doors of the apartments of the wives, and since the Prophet's (peace be upon him) house was a model for the Muslims to follow, they too hung curtains at their doors.

3. You should not ever marry his wives after him i.e. after his death or after he has divorce any of his wives.

It is clear in the verse that:

"The Prophet's wives are mothers of the believers."

Q.2) What etiquette did Allah teach the believers invited by the Holy Prophet to come to his home for dinners?

Answer:

Allah taught etiquette to the believers invited by Holy Prophet (PBUH) to come to his home for dinner are:

When you are invited, enter the Prophet's house.

Do not wait for the preparation of meal.

When you have taken your meal at Prophet's house, disperse and don't amuse yourselves by talking. You should not annoy the Prophet (PBUH) the Allah so it better to leave his place after having the meal.

In the ancient times, the Arabs would call on a friend or acquaintance right at the time of the meals, or would come and prolong their stay till the meals time approached. This would often cause the master of the house great embarrassment. He could neither be so discourteous as to tell the visitors to leave because it was his meals time, nor could feed so many unexpected guests together. For it is not always possible for a person to arrange meals immediately for as many visitors as happened to call on him at a time. Allah disapproved of this practice and commanded that the visitors should go for meals to a house only when invited. This command did not in particular apply to the Prophet's (peace be upon him) house only but the rules were in the beginning enforced in that model household so that they become general rules of etiquette in the houses of the other Muslims as well.

This was to reform yet another foolish practice. The guests at a feast, after they had finished eating, would sit down to endless gossip and discussions much to the inconvenience of the people of the house. They would often embarrass the Prophet (peace be upon him) also by this practice, but he would forbear and forget.

Answer:

Allah and His angels send blessings to the Prophet (PBUH) so believers should also send blessings on him and salute him showing all resect to him.

Some Islamic narrations indicate:

"Whoever once sends blessings on Muhammad, Allah will send blessings on him ten times and (also) his ten faults will be concealed."

The rank of the Prophet (PBUH) is so high that Allah, the Creator of the world, and all His angels, who are divinely ordered to manage this world, send blessings on him.

The Sunnites there are some narrations indicating that once the Prophet (PBUH) was asked:

"How should we send blessings?"

He answered:

"Say: 'O' Allah! Bless Muhammad and his descendents'."

It is important to recite Salawat beside the name of the Prophet (PBUH). The Messenger of Allah said:

"Whoever sends blessing on me in his book and his writing, he will be rewarded as long as that Salawat exists in that writing."

Abubasir said to Imam Sadiq (as) that he had understood the meaning of sending blessing on the Prophet (PBUH) but what was the meaning of submitting to him.

The Imam answered him:

Send salutation to the Prophet (PBUH) as it is said:

"Peace be upon you O' Messenger of Allah!"

Ayishah narrates:

"I heard from the Messenger of Allah who said: 'A prayer without purification and without sending Salawat on him will not be accepted."

Lesson 8 of 9

Aayat (59 - 68)

Q.1) What instructions about veil has Allah given to the Muslim women? What is the wisdom behind the instructions?

Answer:

INSTRUCTIONS ABOUT VEIL AND ITS WISDOM:

The women should draw their shawls over them i.e. over their faces.. A large sheet is to draw close and wrap up by covering their heads and foreheads and faces and leaving only the other eye uncovered.

Allah has commanded that the women **that when they move out of their houses for an outdoor duty, they should conceal their faces by drawing and letting down over themselves a part of their sheets, keeping only the eyes uncovered."**

The young woman has been commanded to conceal her face from the other men; when moving out of the house she should cover herself up well to express chastity and purity of character.

This purpose can be fulfilled only if the sheet or the outer-garment itself is simple; otherwise wrapping up oneself with a decorated and attractive sheet will defeat the purpose itself. It requires to conceal the face along with the concealment of the adornments of the body and dress.

WISDOM BEHIND INSTRUCTIONS:

So the women are recognized as female and may not be harassed.

So people of doubtful character do not cherish any false hope when they see her.

They must be recognized from the maidservants and do not give the wicked persons a pretext to cause trouble.

They might not be careless or heedless in wearing their veil.

Allah Himself states:

"This is an appropriate way by adopting which the Muslim women will be recognized and will remain safe from trouble."

Q.2) What warning did Allah give to the hypocrites of Madinah? What consequences would they have to meet if the ignored God's instructions?

Answer:

WARNING OF ALLAH:

Hypocrites who want to abolish Islam and trying weaken the spirits of believers. Allah warns them that:

If they go on their ugly and shameful deeds Allah will issue the command of attack of believers, against them, eradicate all of them from Madina in a manner that they cannot live there anymore."

CONSEQUENCES:

Hypocrites will be cursed. They will be seized and slain severely slaughtered mercilessly. They will be killed and will not be secured from the side of brave Muslims whether they remain there or they go out of Madina.

Q.3) What has Allah said about the Hour of Resurrection?

Answer:

Allah said about the Hour of Resurrection:

The knowledge of Hour of resurrection is with Allah alone and maybe the Hour is quite near.

Lesson 9 of 9

Aayat (69 - 73)

Q.1) What did Allah make the believers understand by quoting the example of Hazrat Musa(AS)?

Answer:

Muslims do not behave like the Jews. You should not behave towards your Prophet (peace be upon him) as the children of Israel behaved towards the Prophet Moses (peace be upon him).

The Israelites themselves admit that the Prophet Moses (peace be upon him) was their greatest benefactor. But the Israelites treated the greatest benefactor very cursedly. Moses (peace be upon him) was maligned even more severely, but he showed patience.

They hurt the Moses (AS) in various ways:

1. Once Prophet Moses and Aaron (Moses' older brother) went upon a mountain where Aaron died. Rumourmongers of the Children of Israel attributed his death to Moses.

2. Korah plotted not to accept the law of Zakat, and that he might not pay the rights of the poor. So he planned that a bad woman would stand among the public and accuse Moses (AS) saying that he had an unlawful relation with her. Korah plotted not to accept the law of Zakat, and that he might not pay the rights of the poor. So he planned that a bad woman would stand among the public and accuse Moses (AS) saying that he had an unlawful relation with her.

3. Some of Moses' enemies once accused him (AS) with sorcery, insanity, and attributing lies to Allah, but by means of some clear miracles, Allah introduced him that he was free from them.

4. Some of the ignorant people of the Children of Israel accused Moses (AS) that he had some bodily defects such as leprosy. But one day, when he wanted to perform a total ablution in a corner far from people, he put his clothes on a piece of stone, then the stone moved and took Moses' clothes with it and some of the Children of Israel saw his body that it had no defect.

So it is clear if a person is esteemed at the presence of Allah, and has a good position and rank with Him, He will defend him for the undue attributes that some wicked people charge him.

Therefore believers do not hurt the Prophet of Islam (PBUH) as hypocrites

Q.2) Write the meaning of the following and also describe the lesson in it?

قُولُوا۟ قَوْلًا سَدِيدًا

Answer:

Translate:

"Speak words of appropriate justice".

If a person is truthful, Allah will set his acts right and forgive his sins.

Lesson 1 of 9

Aayat (1-8)

Q.1) What instructions has Allah given to the Holy Prophet (SAW) in the beginning of this lesson?

Answer:

These the instructions have given to the Holy Prophet (PBUH) in the beginning of the lesson.

1. Fear Allah only.
2. Do not to obey the disbelievers and hypocrites.
3. Follow that which is revealed to you from Allah.
4. And put your trust in Allah.

Q.2) What are the instructions of Allah with regard to the adopted sons?

Answer:

The following are the instructions of Allah with regard to the adopted son:

1. Allah has not made your adopted son, your real son.
2. Call the adopted sons by proclaiming their real fathers as that will be more just in the sight of Allah.
3. If you do not know their fathers, then they are your brothers in faith and your companions.
4. In this case, if you make a mistake unintentionally, there is no sin on your part but if you do a sin with the intention of your hearts you, you will be called to account.

Q.3) Explain the following passages of the Holy Quran in your words. TBS

(ا) مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ

(ب) وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ

(ج) اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗۤ اُمَّهٰتُهُمْ ؕ

A hypocrite claimed that he has two hearts. One heart with Muslims and other is with infidelity and pagans, one of the pagans of Makkah named Jamil Bin Momar Fairi was very shrewd, clever and cunning. He claimed that I have two hearts. I think with them. Whereas Prophet Muhammad (PBUH) has only one heart. In the reaction of these two persons, Allah revealed this Ayat.

However, one is adopted son cannot be the real son and second is, whom you declare your mother cannot be your real mother, these two problems in front of many commentators have been revealed in the form of forward. That is; a child neither has neither two fathers nor two mothers. Similar to it, Allah has not made two hearts for any man in his body which create opposite intentions and imaginations for each other. Allah has given two eyes, two ears, two hands and two feet to everyone. Whenever heart is one only. So that he would adhere to the right belief with the help of one heart rather than opposite imagination. Infidelity and Islam cannot occupy in one heart.

2. "Allah has not made your wives, whom you declare to be your mothers, your real mothers."

WHAT IS "PROCLAIM":

In ancient Arab, "proclaim" was a special term. If a person said to his wife in anger while quarreling that your generation is just like the generation of my mother. His wife became forbidden to him. Because, he called his wife, the mother. It is considered a divorce.

COMMAND OF ISLAM:

Allah says:

And those women whom you declared your mothers, can never be real mothers. The real mother is one who has given you birth. Reality cannot be changed with the words you say with the mouth. In Islam, neither "proclaim" is considered as divorce nor mother is replaced with the wife. Whereas atonement is an obligation to those who proclaim and cannot keep wives relation with them. If he does so, he will be sinful and has to repent Allah.

ATONEMENT OF PROCLAIMING:

A person who "proclaims" before keeping relation with his wife should:

1. Free a slave.
2. If he does not have the affordability to set free the slave, then keep fast for two months constantly.
3. If he does not have the strength for keeping fasts, then make eat out sixty poor to fill.

3." For believers, the Prophet (PBUH) is more important than their own selves and his wives are as their mothers."

EXPLANATION OF AYAT:

Allah tells us how His Messenger is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgment or ruling takes precedence over their own choices for themselves, as Allah says:No other relationship is in any way comparable with the relationship that exists between the Prophet (peace be upon him) and the believers. The Prophet (peace be upon him) is more compassionate and affectionate and a greater well-wisher of the Muslims than their own parents, even their own selves. Their parents and their wives and children can harm them, can treat them in a selfish manner and mislead them, can make them commit errors and mistakes, can push them into Hell, but the Prophet's (peace be upon him) case is different: he will do for them only that which results in and leads to their eternal well-being and enduring happiness. They can commit follies resulting in their own ruin and disaster, but the Prophet (peace be upon him) will wish for them only that which is beneficial and useful for them. And when it is so, the Prophet (peace be upon him) also has a right on the Muslims that they should regard him dearer than their own parents, their own children, even their own selves. They should love him more than anything and anybody else in the world; should prefer his judgment and opinion to their own and should submit to every command that he gives.

The same thing has been said by the Prophet (peace be upon him) in a Hadith, which Bukhari and Muslim and others have related with a little difference in wording: "No one of you can be a believer until I become dearer to him than his own father and his own children and all mankind."

On the basis of the special relationship mentioned above, another characteristic of the Prophet (peace be upon him) is that his wives are forbidden to the Muslims just like their own real mothers although their adopted mothers are in no sense their real mothers. This thing is peculiar only to the person of the Prophet (peace be upon him) and of no other man in the world.

Another noteworthy point in this connection is that according to the Quran, this status accrues to all the wives (may Allah be pleased with them all) of the Prophet (peace be upon him), among whom Aishah (may Allah be pleased with her) is also included. But, when a section (of the Muslims) made Ali and Fatimah and their children (may Allah be pleased with them all) the center of their faith and made the whole system of religion revolve around them, and made Aishah (may Allah be pleased with her), along with many other companions, the target of curse and abuse, this verse became a hindrance for them, for according to it every person who claims to be a believer has to acknowledge her as his mother. Consequently, to overcome this difficulty a strange claim was made to the effect: The Prophet (peace be upon him) had given Ali (may Allah be pleased with him) the authority that after his death he could allow any of his wives he liked to retain her position of the wife and divorce any other on his behalf. Abu Mansur Ahmad bin Abu Talib Tabrasi has written this in Kitab al-Ihtijaj and Suleman bin Abdullah al-Bahrani has related that the Prophet (peace be upon him) said to Ali (may Allah be pleased with him) "O Abul Hasan: this honor will last till the time that we remain steadfast on obedience to Allah. Therefore, you may divorce any of my wives, who after me disobeys Allah by revolting against you, and deprive her of the honor that belongs to the mothers of

other believers and migrants except for kindness you want to do to your friends"

This is a rule, which is that those who are blood relatives have closer personal ties to one another, is a ruling which Allah has decreed and which is written in the First Book which cannot be altered or changed. Muslims can leave something like a heritage for their friends and those in whom they are interested, even it is by the way of bequest due to one-third of the property. Muslim's mutual relationship will be based on the principle that the rights of the relatives on one another are given priority over the rights of others. No charity is right if a person overlooks the needs and requirements of his own parents and children and brothers and sisters, and gives away charities to others. The Zakat money also will be used first of all to help one's own poor relatives and then the other needy people. The inheritance will necessarily be divided among those who are nearest in relation to the deceased. As for others, the dying person may give them a part of his wealth as a gift or by trust and will. But in no case is he allowed to deprive his rightful heirs and give away everything to others. After this divine command, the system of "Brotherhood" that had been established between the Muhajirin and the Ansar after the Hijrah also became abolished, for according to it the Muhajirin and the Ansar became heirs to one another only on the basis of their relationship of being the brethren in faith. Allah enjoined the law that inheritance will be divided only on the basis of blood relationship; however, a person could help his brother-in-faith by making him a gift or through a will if he so liked.

Aayat (9 to 20)

Q.1) How did Allah help the believers and made them victorious in the battle of Confederates?

Answer:

Allah helped the believers in two ways and made them victorious in the Battle of Confederates.

1. Allah sent strong wind against the enemy.
2. Allah sent such forces that they could not see.

Q.2) What was the reaction of believers and non-believers while trialing the Battle of Ahzab?

Answer:

Reaction of believers:

When the believers saw Confederate forces, they said that is what Allah and His Messenger (PBUH) told the truth and these forces added faith and obedience to them.

Some commentators have said that this promise refers to the saying that the Prophet (PBUH) had said before announcing that soon the tribes of Arab and the Muslims, different enemies would unite with each other and come to attack them, but finally, Muslims would be victorious.

Reaction of disbelievers:

When the hypocrites and those having malady in their hearts were saying, "Allah and His messenger did not promise us but deceitfully."

Q.3) What does Allah say about those who cause hindrances in the course of fight?

Answer:

Allah says about those who cause hindrances in the course of fight:

1. For this purpose they say to their brethren: come to join us.
2. They do not take part in the fight but for a little while.
3. They are stingy siding with Muslims. Being stingy means: are not at all willing to spend their energies, their time, their wealth, etc. in any way in which the true believers are spending whatever they have. They do not want to cooperate with the believers in anything with an open heart.
4. When fear comes to them, their eyes are rolling like the one who is fainting from death.
5. When the fear is past, they behave towards Muslims with sharp tongues.
6. They are not believers so Allah has made their deeds fruitless. If a person is not loyal to God and His way, his profession of the faith and his worship and other good deeds are worthless. That's why their deeds and actions do not carry any value, Allah renders them fruitless without the slightest hesitation; and as they do not have any power to resist.
7. When the confederates come to attack Madinah, they would wish to be wandering in the desert among the Bedouins.
8. If they are living among you, they would fight little against the enemy.

Lesson 3 of 9

Aayat (21 to 27)

Q.1) Explain the following passages of the Holy Quran in your words.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ

"Verily there is a good example of conduct in the Messenger of Allah (PBUH)

فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ

"Verily there is a good example of conduct in the Messenger of Allah (PBUH)

وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ

Allah sufficed the believers in their fight.

Answer:

1. Not only in this situation of Battle but also in the whole life the best pattern of conduct for Muslims is the Prophet of Islam (PBUH). Excellent spiritual conditions, his patience and perseverance, his awareness, wit, sincerity, and attention to Allah, his domination upon different events, and not being submitted when confronting hardships and difficulties, each can be a pattern and a lesson for all Muslims.

He is both the guiding torch and the cause of calmness and tranquility of the souls of its travelers.

He is a good companion for the believers. In order to protect the spiritual conditions and coolness of his companions, he jokes with them, and for encouraging them he recites epic poems. He constantly reminds them of the remembrance of Allah and gives them glad tidings concerning their glorious future and great victories. He makes them beware of the plots of the hypocrites and gives them the required awareness.

He does not neglect of the correct martial arrangement and selecting the best methods of army even for a moment, and, in the meantime, by applying different ways, he strives to create a gap between the rows of the enemy.

He is the best leader and excellent pattern of conduct for the believers in this field and in all fields.

It is interesting that in the above verse considers this excellent pattern specific to those who have these three specialties: being hopeful in Allah, hopeful in the Day of the Hereafter, and remembering Allah very much.

The one whose heart is not filled with such a faith, is not able to act like the manner of the Holy Prophet (PBUH), and also, in the continuation of paving this way, if he does not ceaselessly remember Allah and does not send away Satans from himself, he will not be able to continue the proper imitation.

2. This verse points to two special groups of the believers who always were before others in following the Prophet (PBUH), and were steadfast in their covenant with Allah, i.e., in self-sacrifice until their last breath and that their last drop of blood to be shed. Some of them kept their words and became a martyr in the field of Holy Struggle, and

side and that side and every day create a new evil thought in their feeble mind, those true believers stood firmly, like a mountain, and proved that their covenant with Allah was never breakable.

It has been narrated from 'Anas-ibn-Malik who said his uncle, Anas-ibn-Nadr, was absent on the day of the Battle of Badr. Later when he was informed of it, the Battle had been finished and he regretted why he could not take part in that Holy war.

He made a covenant with Allah that if another battle happened he would participate in it and continue until the end. So, he participated in the Battle of 'Uhud and at the time when a group of strivers ran away he did not and resisted so much so that he was injured and finally he was martyred.

This shows that the verse has such a vast concept that it encompasses all true believers in any time, whether those who became a martyr in the path of Allah, or those who remained unchanged upon their covenant with Allah and were ready for Holy war and martyrdom.

3. In the Battle of Confederate, there were three groups who united against the Muslims: pagans, the Jews, and the hypocrites, but they returned back while they got no victory, nor any booties.

The troops of clans, who had used their utmost effort and endeavor for being victorious against the forces of Islam but failed, returned to their lands while they were sad and angry.

One of the main motives of the army of the disbelievers was gaining booties in Medina and spoiling that city. In principle, they deprived of all.

Allah provided such factors in the battle that the believers might tolerate abundant damages and harms, the battle ended.

From one side, a strong cold wind disturbed the circumstances of the polytheists.

On the other side, their hearts were filled with a serious terror and horrible fear, which itself is one of the unseen armies of Allah.

On the third side, the stroke that Ali-ibn-Abitalib (as) used over the body of 'Amr-ibn-'Abdiwudd, the greatest champion of the enemy, and sent him to destruction, caused them to become hopeless.

So, they gathered their tools, left the siege of Madina and returned back to their own tribes with no gain.

There may be found some persons who are 'strong' but they are not mighty and invincible, i.e., a stronger person can defeat him; but the only strong and Mighty one in the world is Allah whose strength and power is infinite.

Lesson 4 of 9

Aayat (28-34)

Q.1) What two options did Allah give to the wives of the Holy Prophet (SAW)?

Answer:

In this chapter, Allah gave two options to the wives of the Holy Prophet (PBUH):

1. FIRST OPTION:

If you desire a good life of this world and its elegance then Prophet of Allah (PBUH) will provide you with some wealth and release you and say goodbye to you in a fair manner.

As the result of gaining the booties by the Muslims, the wives of the Prophet (PBUH) wished to develop their lives and, therefore, demanded him (PBUH) some means and welfare potentialities. The Prophet (PBUH) opposed their demand and did not go to them.

Prophet (PBUH) said to his wife: If there has not been appointed a particular dowry He may give them a worthy present so that they become content and happy and that their separation would occur in a friendly environment. It would itself be counted as divorce.

2. SECOND OPTION:

If you desire Allah and His Prophet (PBUH) and abode in Hereafter, then verily Allah has prepared for the good doers amongst you a great reward.

Allah considers simple life for the religious Prophets' families as a good action. Therefore, those who renounce the little provision of this world will gain a great reward.

Allah made the duty of the Prophet's wives clear forever, that they must be an example for the faithful women. They must be pious, virtuous, heedless to the dazzling glares of the world and beautiful ornament, and must specially be attentive to faith, righteous deed, and spirituality.

If they are such, they can remain and possess the great honor of being the Prophet's spouses; else, they may take their own way and separate from him.

They can always choose one of these two options: they may use their apparent position for reaching a welfare of material life, or submitting to some deprivations in order to get the pleasure of Allah and guidance of people.

Q.2) What instructions did Allah give to the wives of the Holy Prophet (SAW)?

Answer:

The following instructions Allah gave to the wives of Holy Prophet (PBUH):

1. Do not be soft of speech to strangers lest one in whose heart is a disease should aspire to you. You should be severe and dry in speech, and speak ordinarily, so that voluptuous persons do not to fall in the thought of sin.

2. Speak in accordance with the customary manner. Speak honorable words. The wives of the Prophet (PBUH) must encounter strangers insidiously or far from discipline, but their manner must be decent, polite and, in the meanwhile without having any sort of behavior with stimulation.

3. Stay at homes and do not show your grace as the women of the former times of ignorance used to show. The time between the age of Adam and that of Noah, or the time between the age of David and Solomon, when women came out in public with some dresses that their bodies were manifest, so that they could name the Ignorance before Islam.

4. Establish regular prayers and give away Zakat and obey Allah and Messenger. In this case, your lives will be pure and Allah also wants you pure and clean. Prayer is the most important way of communication with Allah and in the meantime that the poor-rate is a great worship, it is counted as a firm connection with the servants of Allah.

5. And bear in the mind what is recited in your houses, of revelations of Allah and Wisdom. It means you should reiterate for others whatever of the Book of Allah is recited in your house and you learn. The household of the Prophet (PBUH) must do righteous deeds prior to others. Even when you are at home, you abundantly enjoy the

Q.3) Explain the following passages of the Holy Quran in your words.

يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ

O you wives of the Prophet! You are not like other ordinary women.

وَقَرْنَ فِى بُيُوتِكُنَّ

And stay at homes

وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ

and do not display yourselves as [was] the display of the former times of ignorance

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Answer:

1. At the time when this verse was revealed, the Prophet (peace be with him) had four wives with him: Saudah, Aishah, Hafsah, and Umm Salamah. He had not yet married Zainab. (May Allah be pleased with them all). (Ibn Arabia Ahkam ai-Quran. Egyptian Edition, 1958, vol. III, pp. 512-13). When this verse was revealed, he first spoke to Aishah, and said: "I ask you a thing; do not be hasty in answering; consult your parents, then decide." Then he told her of Allah's command and recited this verse. She replied: "Should I consult my parents about this?" I seek Allah and His Messenger and the Hereafter. After this, he went to each of his wives and asked the same thing and each one gave the same reply as had been given by Aishah.

Allah gave options to the wives of Prophet (PBUH) whether they would stay in wedlock or would separate from the husband. This was obligatory for the Prophet (peace be with him) because he had been commanded by Allah to offer such an option to his wives.

They had only two sides: if a wife opted for the world, she would be divorced; if she opted for Allah and His Messenger and the Hereafter, she would not be divorced. Obviously, if a lady chose one alternative, the other would become forbidden in her case by itself.

Thus, Allah made the duty of the Prophet's wives clear forever, that they must be an example for the faithful women. They must be pious, virtuous, heedless to the dazzling glares of the world and beautiful ornament, and must especially be attentive to faith, righteous deed, and spirituality.

If they are such, they can remain and possess the great honor of being the Prophet's spouses; else, they may take their own way and separate from him.

They can always choose one of two ways: they may use their apparent position for reaching the welfare of material life or submitting to some deprivations in order to get the pleasure of Allah and guidance of people.

The circumstance of the families of religious leaders is different from that of others and they should be more careful of their behavior than others.

When the wives of the Prophet (PBUH), most of whom were old and aged and had a simple life, are warned that they should not speak with an amorous gesture.

From one side, because of your connection to the Prophet (PBUH), and that you are inside the center of revelation and hear the verses of the Qur'an and teachings of Islam, on the other side, you have such a particular situation that you can be a model for all women, whether in the way of piety, or in the way of sin, therefore, you must recognize your situation and do not neglect your heavy responsibility.

You should know that if you are pious you will have a very excellent rank with Allah.

They should speak honorable words which have vast meaning that negates any kind of false, vain, and sinful saying which is opposite to the truth.

The wives of the Prophet (PBUH) must encounter strangers insidiously or far from discipline, but their manner must be decent, polite and, in the meanwhile without having any sort of behavior with stimulation.

2. The verse means that the Muslim woman's real sphere of activity is her home; she should carry out her functions within that sphere peacefully, and she should come out of the house only in case of a genuine need.

The verse explains the time between the age of Adam and that of Noah, or the time between the age of David and Solomon when women came out in public with some dresses that their bodies were manifest so that they could name the Ignorance before Islam.

3. in this verse, two important words have been used, which must be understood for the proper understanding of its intention. They are tabarruj and jahiliyyah all.

The word tabarruj in Arabic means to become manifest and appear openly before others. The Arabs use the word baraj for every conspicuous and elevated object. A burj (tower) is so called because of its prominence and elevation. A sailing boat is called barijah, because its sails become visible from a distance. The word tabarruj when used in respect of a woman will have three meanings: (1) that she should show the charms of her face and body before the people. (2) That she should display the adornments of her dress and ornaments before others. (3) That she should make herself conspicuous by her gait and figure and coquetry. The same explanation of this word has been given by the leading lexicographers and commentators. Mujahid, Qatadah and Ibn Abi Nujaih say: Tabarruj means to walk in a vain, alluring and coquettish manner. Muqatil says: It means a woman's displaying of her necklaces, earrings and bosom. Al-Mubarrad says: That a woman should reveal her adornments which she should conceal. Abu Ubaidah comments This that a woman should make herself conspicuous by a display of her body and dress to attract the attention of men.

The word jahiliyyah has been used at three other places in the Quran besides this, in (Surah Aal-Imran: Ayat 154), where about those who shirk fighting in the way of Allah, it has been said: "They began to cherish about Allah thoughts of Ignorance Jahiliyyah, which were void of the truth. And in (Surah Al-Maidah: Ayat 50), where about those who want to be judged by their own law instead of the law of Allah, it has been said: "Do they desire to be judged by the laws of ignorance (Jahiliyyah)?" and in (Surah Al-Fath: Ayat 26), where the prejudice of the people of Makkah due to which they did not permit the Muslims to perform Umrah, has been called "the haughty spirit of paganism (jahiliyyah). According to a Hadith once Abu ad-Darda in the heat of a quarrel abused another person in respect of his mother. When the Prophet (peace be upon him) heard of it, he remarked: You still have jahiliyyah in you. According to another Hadith, the Prophet (peace be upon him) said: Three things show jahiliyyah: to taunt the lineage of another person, to take omens from the movement of the stars, and to mourn over the dead. All these customs show that jahiliyyah in the Islamic terminology is every such conduct which goes against Islamic culture and civilization and Islamic morality and etiquette and Islamic way of thinking and behavior. Thus, jahiliyyah al-Ula would mean all those evils in which the Arabs of the pre-Islamic days and the people of the entire world were involved.

This explanation makes it abundantly clear that what Allah forbids women is to move out of their houses showing off their physical charms and beauty. He instructs them to stay in their houses because their real sphere of activity is their home and not the world outside. However, if they have to move out of the house for an outdoor duty, they should not move out as the women used to do in the pre-Islamic days of ignorance. For it does not behoove the women of Muslim society to walk out fully embellished to make their face and figure conspicuous by adornments and tight-fitting or transparent dresses and to walk coquettishly. These are the ways of ignorance which Islam does not approve. Now everybody can see for himself whether the culture which is being made popular in our country is the culture of Islam, according to the Quran, or the culture of ignorance.

Lesson 5 of 9

Aayat (35-40)

Q.1) What qualities of good men and women has Allah describes and what reward has Allah promised for them?

Answer:

The following qualities of good men and women has described by Allah.

1. They are obedient of Prophet (PBUH).They don't have no wish to resist the Islamic way of life and have complete faith on Islam.

2. They are truthful in their words. They love truth and hate lies. As in the traditional verse:

"A man's faith does not become true until his heart becomes true; and his heart does not become true until his tongue becomes true."

They do not deal in lies, deceptions, frauds and forgeries. They utter with their tongues only what their conscience approves as true.

3. They show patience. They patiently and steadfastly bear and face all the obstacles, dangers, difficulties and losses that they might have to encounter in following the right way taught by Allah and His Messenger (peace be upon him) and in establishing Allah's religion in the world.

4. They are humble. They are free from pride, vanity and haughtiness. Their hearts as well as their bodies remain bowed before Allah, dominated by fear of Him.

5. They give charity. They help the needy. They spend their wealth freely in the way of Allah and they are not at all niggardly in the matter of helping the servants of Allah as much as they can.

6. They keep fast. This includes both the obligatory and the voluntary fasts.

7. They guard their chastity. They refrain from adultery, and they avoid nudity.

8. They remember Allah much.. Prophet (PBUH) says:

"When a man awakens his wife at night and both of them make ablution and establish (night) prayer, they will be written among those men and women who remember Allah very much."

It is defined as they remember Allah in the states that he stands, he sits and at the time he goes to bed.

Muadh bin Anas Juhani relates that a person asked the Prophet (peace be upon him) of Allah, "Who among those who fight in the way of Allah will get the highest reward?" He replied: "The one who remembers Allah the most." The man asked: "Who among the observers of the fast will get the highest reward?" He replied: "The one who remembers Allah the most." The man then asked the same question about the performer of the Prayer, the payer of the Zakat and charities and the performer of Hajj and the Prophet (peace be upon him) in every case gave the same answer, saying: He who remembers Allah the most.

Therefore, men and women possess these qualities and characteristics equally and Allah has promised them forgiving and a great reward.

Surah An-Nahl, No. 16, verse 97 in this regard says:

"Whoever does a righteous deed, whether male or female, and is a believer, We shall certainly give him to live a goodly pure life and, definitely, We will pay them a recompense in proportion to the reward for the best of what they used to do."

Q.2) How do the believers respond to the decisions of Allah and his prophet?

Answer:

The believers have to obey the decisions of Allah and Prophet (PBUH) as it is in the verse that:

It does not befit a believing man and a believing woman that when Allah and His Messenger have decided a matter, they the believing men and women should have their say in that matter."

According to it no Muslim individual is entitled to use its own freedom of opinion in a matter in which Allah and His

The one who claims to a believer, they inevitably have to bow down to the command of Allah and His Prophet (peace be upon him).

Q.3) Explain the matters related to Hazrat Zaid (RA) discussed in the lesson.

Answer:

In the lesson story of Zayd and his wife, Zaynab discussed. The favour of faith and guidance which Prophet (PBUH) had given to Zayd-ibn-Harithah, that he manumitted him and favored him as his own son.

There had happened a conflict between Zayd and Zaynab which continued so long that they were at the threshold of divorce. Prophet (PBUH) continuously and frequently advised and hindered them of being separated and divorced.

Whether this conflict was either for the lack of Concord of the social condition of Zaynab, who was from a famous tribe, and that of Zayd, who was a manumitted slave, or because of some rude manners of Zayd, or neither of them, but there was not a spiritual and ethical accord between them.

However, there is not a complicated problem, but verse saying:

"And you concealed within yourself what Allah would bring to light, and you feared the people, and Allah had a greater right that you should fear Him."

The Prophet (PBUH) was going to choose Zaynab as his wife for compensating the defeat that his niece, Zaynab, was faced with that even a manumitted slave had divorced her if the activities of reconciliation between the two spouses were not successful and they had to accept to be divorced, but He (PBUH) was afraid that people would object him for two things, and the opponents might raise a tumult about it.

The first: Zayd was the Holy Prophet's adopted son and, according to an ignorant custom, an adopted son had the same ordinances that a real son had. Among them was that they considered that to marry with the divorced wife of an adopted son was unlawful.

The second: How was the Prophet (PBUH) ready to marry the divorced wife of a manumitted?

Then the verse revealed:

But when Zayd had accomplished his concern with her (i.e., divorced her), we joined her in marriage to you, so that there should not be a difficulty for the believers in respect of the wives of their adopted sons when they have accomplished their concerns with them."

This marriage was a divine marriage. That is why, as history indicates, Zaynab used to boast over other wives of the Holy Prophet (PBUH) for this matter and she said:

"You have been joined in marriage to the Prophet (PBUH) by your relatives, but I have been joined in marriage to the Prophet (PBUH) from heaven by Allah."

It is worth noting that the act of Prophet's marriage with Zaynab happened in the fifth A.H.

The main aim of this marriage had been breaking a pagan tradition in the field of self-restraint of marriage with the divorced wives of the adopted sons.

Q.4) Explain the following passages of the Holy Quran in your words. TBS

وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ أَمْرًا أَنْ يَّكُوْنَ لَهُمُ

الْخِيَرَةُ مِنْ أَمْرِهِمْ۔

۲. مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيْمَا فَرَضَ اللّٰهُ لَهٗ ۭ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ

خَلَوْا مِنْ قَبْلُ ۭ وَكَانَ أَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا۔

۳. الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللّٰهَ ۭ وَكَفٰى

بِاللّٰهِ حَسِيْبًا۔

Answer:

1. "It does not befit a believing man and a believing woman that when Allah and His Messenger have decided a matter, they the believing men and women should have their say in that matter."

According to it, no Muslim individual is entitled to use its own freedom of opinion in a matter in which Allah and His Prophet (peace be upon him) have already given a decision.

To be a Muslim means to surrender one's freedom of opinion and action before Allah and His Messenger.

It would be a contradiction in terms if a person claimed to be Muslim and then reserved for itself the freedom of choice and action.

The one who claims to a Muslim, they inevitably have to bow down to the command of Allah and His Prophet (peace be upon him). And the one who is not inclined to bow will have to admit that he is not a Muslim.

If he does not admit he is regarded as a hypocrite both by Allah and Prophet (PBUH).

2."There is no difficulty for the Prophet in the matter which Allah has made obligatory for him. This has been the way of Allah with those who lived in the past. And the commandment of Allah is a final decision."

For the Prophets, it has always been a law that whatever command they received from Allah, they had to act on it as a duty which they could not in any case avoid. When Allah enjoins something on His Prophet (peace be upon him), he has to accomplish it even if the entire world is deadly opposed to it.

Wherever Allah commands him to do something, he must put it in action without any hesitation and nothing is permissible to be considered against it.

They must fulfill the command of Allah without any fear from the blames and tumults. As the Quran says:

"Do not fear the scorn of any blame."

Prophet (PBUH) marriage with Zaynab was the obligation from Allah who was divorced wife of Prophet's adopted son, Zayd. This marriage was a divine marriage. Allah also commanded to Prophets of former nations, Prophet (PBUH) is not the only one who is faced with such a difficulty.

The command of Allah is both accurate and seriously indispensable.

3. "This practice of Allah is for those who convey the message of Allah to others honestly and fear Allah, they fear none but one Allah and Allah is sufficient to call mankind to account."

You (PBUH) should not have the least horror from anyone in conveying the messages of Allah when He commands you to marry the divorced wife of your adopted son, Zaynab, in order to break the wrong pagan tradition in the field of marriage, and you must never afraid of the words of others, because this is the way of treatment of all Divine prophets.

In principle, the duty of the prophets in many stages is to break such traditions, and if they let them have the least fear in it, they will not be successful in fulfilling their messenger ship.

They tolerate eagerly the wrong words of some opponents, and heedless to the evil circumstances because all accounts are in the power of Allah.

The Divine Messengers must not have any fear in conveying their messenger ship since the reckoner of their labors and the giver of rewards is Allah.

Whatever Allah has taught the Prophets in the form of revelation, they must teach people and cause them to penetrate into their hearts by means of reasoning, warning, glad tiding, advice, and admonition.

Lesson 6 of 9

Aayat (41- 52)

Q.1) What status of his messenger has Allah described?

Answer:

Following statuses of Messenger Allah has described:

1. Allah has sent Him (PBUH) as a witness:

From one side, He is as a witness over the deeds of the Ummah, because he sees their deeds, as, in another place, the Qur'an says:

"Act you (as you will)! Allah will see your work and (so will) His Messenger and the believers."

On the other side, he is as a witness to the former prophets who were in turn witnesses to their own nations, as the Holy Qur'an says:

"How will it be, then, when We bring from every people a witness and We bring you a witness over those (witnesses)?"

On the third side, your existence with your good qualities and good temper, with your constructive programs, with your bright background and with your actions, you are witness for the truthfulness of your school, as well as a witness for the greatness and Power of Allah.

2. Allah has sent Him (PBUH) as a bearer of glad tidings:

The Prophet (PBUH) is a bearer of glad tiding to the righteous for the endless reward of Allah, for the eternal health and happiness, and for honorable victory and success.

3. Allah has sent Him (PBUH) as a forewarner:

He is a warner for the disbelievers and the hypocrites against the painful punishment of Allah, against the loss in their whole capital of their selves, and against falling into misery both in this world and the next.

4. Allah has sent Him (PBUH) as one who invites the mankind towards
Allah:

Prophet (PBUH) rises to call the people towards Allah by the leave of Allah. His call is not mere preaching but has also the support of the authority of the Allah of the universe, Who sent him.

5. Allah has sent Him (PBUH) as a Lighted Lamp which guides man to right path:

The Prophet (PBUH) is as a lamp of guidance in the society whose light is the cause of growth, movement and discrimination. The existence of the Prophet is like an illuminating sun that removes the darkness of ignorance, polytheism, and paganism from the horizon of the sky of man's soul.

Q.2) What is the special commandment of Allah about divorcing a wife whose husband has not touched her?

Answer:

Allah commands about divorcing a wife whose husband has not touched her:

"If you marry the believe If a woman's husband dies before having the seclusion, the waiting period that has to be observed after death will not be annulled, but she will have to pass the same waiting-period of four months and ten days as is obligatory for a married woman in normal conditioning woman and thereafter divorce her before you have touched them, then you have no right to make her complete the period of Iddat. So give her some wealth for their subsistence and release her decently.

It is the case in which, if the husband has not had touched his wife so, she will not have to observe the waiting-term (iddat) in case of divorce. But if they have had seclusion proper (i.e. seclusion during which intercourse could be possible), waiting-period will have to be observed if divorce is pronounced after it, and the waiting period would be annulled only in case divorce was pronounced before they have had the seclusion.

Iddat is the waiting period before the expiry of which a divorced woman or a widow is forbidden to remarry.

If he wants to release the woman before touching her he must pay her half the dower as an obligation, or something else according to his means.
The woman should be provided with something on divorce but this also that separation should be adopted in a gentlemanly way, without any kind of vilification.

Q.3) What special privileges regarding marriage has Allah allowed to the Holy prophet (PBUH)?

Answer:
Special privileges regarding marriage has Allah allowed to the Holy Prophet (PBUH).
1. First Command:
It states that: "**If any believing woman who surrenders herself without demanding any dower to the Prophet (PBUH) provided that the Prophet also wishes to marry her. This permission is only for Prophet (PBUH) and not for all believers. Allah has exempted you from these limitations...**"
Thus, Zainab was fifth wife of Prophet (PBUH). The disbelievers and the hypocrites but those Muslims to whom the opponents of Islam were trying to impart evil suggestions.
Allah has answered the objection of the disbelievers and the hypocrites, as if to say:
"O Prophet, We have made lawful for you all these five wives whom you have married by giving them their dowers."
Besides making the fifth wife lawful for the Prophet (PBUH), Allah also granted him the permission to marry a few other kinds of the women.
In the Principle of Islam, it was not enough only to train men but the training of the women was also equally necessary. It was not possible for him to impart direct training to the womenfolk without violating rule. That is why, there was no restriction for the Prophet in respect of marriage so that in view of the requirements of the great mission entrusted to him he could marry as many women as he wanted.
2. Second Command:
It states:
All Muslims have to behave their wives equally but Prophet may put off any of them you wish and may take any of them whom you wish. You may call back any of those whom you had (temporarily) set aside: there will be no blame on you."
Allah clearly gave him the power and the authority to treat any of his wives as he liked, there remained no chance that those believing ladies would trouble him in any way, or would create complications for him by their mutual rivalries and domestic squabbles. But in spite of having this authority from Allah the Prophet (peace be upon him) meted out full justice to his wives. He did not prefer one to the other and would visit each of them regularly by turns.
One of the wife of Holy Prophet (PBUH) told:
"As to our rants the Prophet (peace be upon him) never preferred any of us to the other."
Ibn Abi Hatim has cited this from Imam Zuhri that:
The Prophet (peace be upon him) is not known to have deprived any of his wives of her turn.

Aayat (53 - 58)

Q.1) What etiquette about paying a visit to the Prophet's house did Allah teach to the believers?

Answer:

The following etiquette about paying a visit to the Prophet's house Allah taught to the believers:

1. Do not enter the houses of the Prophet (PBUH) without permission.

In the ancient times, the Arabs would enter one another's house unceremoniously. If a person had to see another person he did not think it was necessary to call at the door or take permission for entry, but would enter the house and ask the womenfolk and children whether the master was at home or not, This custom of ignorance was the cause of many evils and would often give rise to some serious evils. Therefore, in the beginning, a rule was made in respect of the houses of the Prophet (peace be upon him) that no person, whether a close friend or a distant relative, could enter there without permission.

2. When you have to ask the wives of Prophet (PBUH) for something, ask them from behind a curtain.

A command came down that except for the mahram males as being stated in (Ayat 55) no other man should enter the Prophet's (peace be upon him) houses, and whoever had to ask something from the ladies, should ask for it from behind a curtain. After this command, curtains were hung at the doors of the apartments of the wives, and since the Prophet's (peace be upon him) house was a model for the Muslims to follow, they too hung curtains at their doors.

3. You should not ever marry his wives after him i.e. after his death or after he has divorce any of his wives.

It is clear in the verse that:

"The Prophet's wives are mothers of the believers."

Q.2) What etiquette did Allah teach the believers invited by the Holy Prophet to come to his home for dinners?

Answer:

Allah taught etiquette to the believers invited by Holy Prophet (PBUH) to come to his home for dinner are:

When you are invited, enter the Prophet's house.

Do not wait for the preparation of meal.

When you have taken your meal at Prophet's house, disperse and don't amuse yourselves by talking. You should not annoy the Prophet (PBUH) the Allah so it better to leave his place after having the meal.

In the ancient times, the Arabs would call on a friend or acquaintance right at the time of the meals, or would come and prolong their stay till the meals time approached. This would often cause the master of the house great embarrassment. He could neither be so discourteous as to tell the visitors to leave because it was his meals time, nor could feed so many unexpected guests together. For it is not always possible for a person to arrange meals immediately for as many visitors as happened to call on him at a time. Allah disapproved of this practice and commanded that the visitors should go for meals to a house only when invited. This command did not in particular apply to the Prophet's (peace be upon him) house only but the rules were in the beginning enforced in that model household so that they become general rules of etiquette in the houses of the other Muslims as well.

This was to reform yet another foolish practice. The guests at a feast, after they had finished eating, would sit down to endless gossip and discussions much to the inconvenience of the people of the house. They would often embarrass the Prophet (peace be upon him) also by this practice, but he would forbear and forget.

Answer:

Allah and His angels send blessings to the Prophet (PBUH) so believers should also send blessings on him and salute him showing all resect to him.

Some Islamic narrations indicate:

"Whoever once sends blessings on Muhammad, Allah will send blessings on him ten times and (also) his ten faults will be concealed."

The rank of the Prophet (PBUH) is so high that Allah, the Creator of the world, and all His angels, who are divinely ordered to manage this world, send blessings on him.

The Sunnites there are some narrations indicating that once the Prophet (PBUH) was asked:

"How should we send blessings?"

He answered:

"Say: 'O' Allah! Bless Muhammad and his descendents'."

It is important to recite Salawat beside the name of the Prophet (PBUH). The Messenger of Allah said:

"Whoever sends blessing on me in his book and his writing, he will be rewarded as long as that Salawat exists in that writing."

Abubasir said to Imam Sadiq (as) that he had understood the meaning of sending blessing on the Prophet (PBUH) but what was the meaning of submitting to him.

The Imam answered him:

Send salutation to the Prophet (PBUH) as it is said:

"Peace be upon you O' Messenger of Allah!"

Ayishah narrates:

"I heard from the Messenger of Allah who said: 'A prayer without purification and without sending Salawat on him will not be accepted."

Lesson 8 of 9

Aayat (59 - 68)

Q.1) What instructions about veil has Allah given to the Muslim women? What is the wisdom behind the instructions?

Answer:

INSTRUCTIONS ABOUT VEIL AND ITS WISDOM:

The women should draw their shawls over them i.e. over their faces.. A large sheet is to draw close and wrap up by covering their heads and foreheads and faces and leaving only the other eye uncovered.

Allah has commanded that the women **that when they move out of their houses for an outdoor duty, they should conceal their faces by drawing and letting down over themselves a part of their sheets, keeping only the eyes uncovered."**

The young woman has been commanded to conceal her face from the other men; when moving out of the house she should cover herself up well to express chastity and purity of character.

This purpose can be fulfilled only if the sheet or the outer-garment itself is simple; otherwise wrapping up oneself with a decorated and attractive sheet will defeat the purpose itself. It requires to conceal the face along with the concealment of the adornments of the body and dress.

WISDOM BEHIND INSTRUCTIONS:

So the women are recognized as female and may not be harassed.

So people of doubtful character do not cherish any false hope when they see her.

They must be recognized from the maidservants and do not give the wicked persons a pretext to cause trouble.

They might not be careless or heedless in wearing their veil.

Allah Himself states:

"This is an appropriate way by adopting which the Muslim women will be recognized and will remain safe from trouble."

Q.2) What warning did Allah give to the hypocrites of Madinah? What consequences would they have to meet if the ignored God's instructions?

Answer:

WARNING OF ALLAH:

Hypocrites who want to abolish Islam and trying weaken the spirits of believers. Allah warns them that:

If they go on their ugly and shameful deeds Allah will issue the command of attack of believers, against them, eradicate all of them from Madina in a manner that they cannot live there anymore."

CONSEQUENCES:

Hypocrites will be cursed. They will be seized and slain severely slaughtered mercilessly. They will be killed and will not be secured from the side of brave Muslims whether they remain there or they go out of Madina.

Q.3) What has Allah said about the Hour of Resurrection?

Answer:

Allah said about the Hour of Resurrection:

The knowledge of Hour of resurrection is with Allah alone and maybe the Hour is quite near.

Lesson 9 of 9

Aayat (69 - 73)

Q.1) What did Allah make the believers understand by quoting the example of Hazrat Musa(AS)?

Answer:

Muslims do not behave like the Jews. You should not behave towards your Prophet (peace be upon him) as the children of Israel behaved towards the Prophet Moses (peace be upon him).

The Israelites themselves admit that the Prophet Moses (peace be upon him) was their greatest benefactor. But the Israelites treated the greatest benefactor very cursedly. Moses (peace be upon him) was maligned even more severely, but he showed patience.

They hurt the Moses (AS) in various ways:

1. Once Prophet Moses and Aaron (Moses' older brother) went upon a mountain where Aaron died. Rumourmongers of the Children of Israel attributed his death to Moses.

2. Korah plotted not to accept the law of Zakat, and that he might not pay the rights of the poor. So he planned that a bad woman would stand among the public and accuse Moses (AS) saying that he had an unlawful relation with her. Korah plotted not to accept the law of Zakat, and that he might not pay the rights of the poor. So he planned that a bad woman would stand among the public and accuse Moses (AS) saying that he had an unlawful relation with her.

3. Some of Moses' enemies once accused him (AS) with sorcery, insanity, and attributing lies to Allah, but by means of some clear miracles, Allah introduced him that he was free from them.

4. Some of the ignorant people of the Children of Israel accused Moses (AS) that he had some bodily defects such as leprosy. But one day, when he wanted to perform a total ablution in a corner far from people, he put his clothes on a piece of stone, then the stone moved and took Moses' clothes with it and some of the Children of Israel saw his body that it had no defect.

So it is clear if a person is esteemed at the presence of Allah, and has a good position and rank with Him, He will defend him for the undue attributes that some wicked people charge him.

Therefore believers do not hurt the Prophet of Islam (PBUH) as hypocrites

Q.2) Write the meaning of the following and also describe the lesson in it?

قُولُوا۟ قَوْلًا سَدِيدًا

Answer:

Translate:

"Speak words of appropriate justice".

If a person is truthful, Allah will set his acts right and forgive his sins.

Lesson 1 of 2

Ayat (1 to 6)

Q.1) How should the believers behave towards the disbelievers who are the enemy of Islam and the believers?

Answer:

Believers should not take your enemies as protecting friends, supporters or companions since they are Allah's and your own enemies. They are against your beliefs and they have driven out the Messenger (PBUH) and yourselves from your homes, simply they disbelieve in Allah.

Thus, it would not be befitting you express your affection toward believers.

Q.2) State the reasons for which Allah has forbidden the Muslims from being friendly with the enemies of Allah and His Prophet.

Answer:

REASONs FOR BEING UNFRIENDLY WITH DISBELIEVERS:

Allah has forbidden the Muslims from being friendly with enemies of Allah and His Prophet.

It happened when the Quraish broke the treaty of Hudaibiyah, the Prophet (peace be upon him) started making preparations for an invasion of Makkah, but he did not tell anyone, except a few close companions. At about the same time a woman arrived from Makkah,

Who had been a slave-girl of the Bani Abdul Muttalib. She complained of poverty to the Prophet (peace be upon him) and requested for financial help. The Prophet (peace be upon him) appealed to Bani Abdul Muttalib and he satisfied her need. When she was about to leave for Makkah, Hatib bin Abi Baltaa met her and quietly gave her a letter addressed to some of the Makkah chiefs and paid her ten dinars so that she kept the secret and carried the letter to the addressees secretly. When she had just left Al-Madinah, Allah informed the Prophet (peace be upon him) of it.

The Prophet (peace be upon him) immediately sent Ali, Zubair, and Miqdad bin Aswad after her. They demanded the letter from her and they brought it to the Prophet (peace be upon him). The letter contained information to the Quraish that the Prophet (peace be upon him) was making preparations to attack them.

Abdul Muttalib had been treacherous to Allah and His Messenger and the Muslims. This man had participated in the Battle of Badr hence forgiven. So Allah says not to be befriended since they are Allah's and your own enemies.

Disbelievers drive you and Allah's Messenger (PBUH) out of your homelands. They are against your beliefs and confront you regarding your greatest glory, i.e. belief in God Almighty as your gravest sin and crime as a consequence of which you have been driven out of your homeland by them. Thus, it would not be befitting had you expressed your affection toward them.

Q.3) How do the disbelievers behave towards the believers after gaining supremacy over them?

Answer:

After gaining supremacy over you, the disbelievers would show enmity through mistreating, slandering, and slaying them. Disbelievers intend that believers desist from believing and turn into disbelievers like them.

Allah states:

"If they were to gain supremacy over you, they would be your enemy and they would stretch out their hands and tongues against you with evil intention and they want you to disbelieve and reject the truth."

If they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and

support such type of people.

Q.4) Which good example of Hazrat Ibrahim (Alaihissalaam) and his followers has Allah asked the Muslims to follow?

Answer:

There has been a good example for Muslims to follow in Prophet Ibrahim (AS) and that when they said unto their polytheist and disbelieving peoples that they dislike them and what they worship besides God Almighty. They neither recognize you as believers nor your beliefs as true beliefs. They dislike both them and their worthless beliefs.

They said that they would persist in their denial until they believe in the One God and thereby expressed their dislike of Allah's enemies with utmost decisiveness and assertiveness declaring that such separation was irrevocable for good, unless they changed their course and convert to monotheism.

They severed all their ties with the disbelieving people and refrained from expressing and affectionate words with them, except for Abraham's (AS) promise to his father, to the effect that the Prophet (AS) would ask forgiveness for him from God Almighty, though God Almighty is the Oft-Forgiving and he failed to do anything but invoking Him for forgiveness.

Prophet Ibrahim's(AS) request for his father's forgiveness was only because of a promise he made to him .But when it became clear to him that he was an enemy of Allah, he dissociated himself from him.

Ayat (7 to 13)

Q.1) Which disbelievers have Allah allowed the believers to do good and justice to?

Answer:

Allah allowed believers to do good and justice to the those did not fight you on the account of your faith nor did they drive you out from your homes.

Justice demands that you should not be hostile to those who are not hostile to you.

Muslims adopt stern attitude towards Those who persecuted you for embracing Islam and compelled you to leave your homes and pursued you even after your expulsion.

But as for those who were not partners in persecuting you, you should treat them well and should fulfill the right they have on you.

Q.2) What has Allah commanded the believers about the believing women who have taken the refuge in Madinah?

Answer:

Allah has commanded the believers about the believing women who have taken refuge in Madina as:

1. EXAMINE THE WOMEN:

When believing women come to you as refugees, you should examine them that whether they are real believers or not.

Ibn 'Abbas is quoted as saying that they were examined by being asked to take an oath to the effect that their emigration had not been owing to hatred against their husbands nor liking for the new land nor for any other mundane goal but they had emigrated solely for the sake of the Islamic faith. The woman in question took the oath.

2. DO NOT SEND THEM TO DISBELIEVING MEN:

If you come to know about them that they are really believers, then do not send them back to the disbelieving men.

When their faith has ascertained and thereby there are recognized as true believers, they are not supposed to be returned to disbelievers. According to the imposed treaty of Hudaybiyya, Muslims emigrating from Makkah to Madina were supposed to be returned to Makkah, but it do not include women. Thus, the Noble Prophet (PBUH) never returns them to disbelievers since women were extremely weak in that society and returning them unto believers are quite perilous.

3. PAY THE DOWERS:

Pay the dowers to the disbelieving husbands that they spend on their believing women. Thus, Allah's Messenger (PBUH) has reimbursed the dower should be paid by their husband and the other expenses borne by them.

The right of the disbelieving husband is not ignored but the dowers and other expenses borne by him are reimbursed from the Muslim public treasury (bayt al-mal)

4, MARRY THEM:

Marry believing women on the payment of their dues (dowers).

There is no sin on your part if you marry such women when you pay their dowers. Even though such women have already received their dowers from their former husbands and the money has been reimbursed to them, but the new husbands are supposed to pay the bridal gift to respect the believing women.

Answer:

Following points on which Allah has asked the believers to put the migrating women under the oath of allegiance:

1. They will not associate anything with Allah.
2. They will not steal.
3. They will not commit adultery.
4. They will not kill their children.
5. They will not make false statement to damage somebody's reputation.
6. They will not disobey Prophet (PBUH) in a matter which is just (right).

Lesson 1 of 2

Fill in the blanks

i) ______________ is the part of faith.

Type your answer here

SUBMIT

ii) Purification includes ___________ and __________.

Type your answer here

SUBMIT

iii) If the body is not clean, ________ is obligatory.

Type your answer here

SUBMIT

iv) Ghusl should be performed on ____________ and on _________.

Type your answer here

SUBMIT

v) Besides outward cleanliness of the performance of Wazu and Ghusl also causes __________________.

Type your answer here

SUBMIT

Lesson 2 of 2

Questions and Answers

Q.1) What is purification? Write a brief note on purification in the light of Quran and Hadith.

Answer:

PURIFICATION:

Purification means the act of making something pure by removing dirt or harmful substances.

PURIFICATION IN THE LIGHT OF QURAN AND HADITH:

Islam being a complete code of life, guides us in all the aspects of life. The basic sources of Islamic guidance are the Holy Quran and the traditions of Holy Prophet (PBUH). There is a Quranic verses in which the Holy Prophet (PBUH) is required to keep himself and his dress clean and tidy.

"And keep thy garments free from stain. And remove all pollution."

The Holy Prophet (PBUH) said:

"Purification is the part of the faith."

Q.2) Write down the obligatory steps in the performance of Wazu.

Answer:

PARTIAL ABLUTION:

Wuzu (partial ablution means the washing of certain parts of the body before saying prayers. Wuzu is obligatory before offering prayers provided that the body and dress are clean.

STEPS IN PERFORMANCE OF WUZU:

There are four obligations regarding Wuzu:

1. To wash the face from the top of the forehead to the chin and from one ear to the other.
2. To wash the hands and arms up to elbows.
3. To rub with the wet hand a fourth part of the head.
4. To wash the feet to the ankles.

Q.3) How is the Wazu under Sunnah regulations (Mansun Wazu) is performed?

Answer:

STEPS IN PERFORMANCE OF MASNUN WUzU:

The performance of wuzu according to the Sunnah regulations Masnun wuzu involves the following steps:

1. To wash hands up to the wrists three times. The space between the fingers of the one hand must be rubbed with the fingers of the other.
2. To take water into the mouth with the right hand and rinse the mouth three times.
3. To take water into the nostrils with the right hand, sniff it up and blow it out compressing the nostrils with the thumb and forefinger of the left hand three times.
4. To wash the face from the forehead to the chin and from one ear to the other by throwing water with both hands three times.
5. To wash right hand and arm up to the elbow causing the water to run along the arm from the palm of the hand to the elbow, and then to wash the left hand and arm in the same manner.
6. To rub the whole head by drawing the wet hands over the upper part of the head once.

8. To put the wet tips of the forefingers into the ears and twist around, passing the thumbs at the same time round the backs of the ears from the bottom upward.
9. To wipe the neck with the back of the wet fingers of both hands making the ends of the fingers meet behind the neck and drawing them forward.
10. To wash the right foot and then the left foot as high as the ankles and to pass the fingers of the left hand between the toes.

Q.4) What are the benefits of purification?

Answer:

BENEFITS OF PURIFICATION:

1. By performing complete ablution (Ghusl) one gets mental satisfaction.
2. It gives bodily refreshment.
3. It removes all the impurities of the body.
4. It protects person from many diseases.
5. Besides outward cleanliness, the performance of Wuzu and Ghusl also causes spiritual purification. The purification of mind and body makes
6. One feels pleasure and satisfaction in performance of worship as well as wordly activities.
7. It increase the capacity of the work.

Q.5) Quote a Quranic verse and a saying of the Holy Prophet (PBUH) about purification.

Answer:

Quric verse in which the Holy Prophet (PBUH) is required to keep himself clean:
" And keep thy garments free from stain. And remove all the pollution."
The Holy Prophet said:
"Purification is the part of the faith."
In Quran, it was revealed:
"Allah only desires to keep away the uncleanness from you, O People of the House! And to purify you a (thorough) purifying."

Lesson 1 of 1

Questions & Answers

Q.1) Why does Islam teach the believers to keep patience in the adverse circumstances?

Answer:

Islam teaches the believers to keep patience and self control in the worst circumstances because a true believer shows a positive conduct and that is the conduct of forebearance. It refrain from doing or saying something in such a manner that shows one's patience and self control. Instead he remains steadfast and resolute in utter distress and has absolute trust in God.

Q.2) what is its importance according to the Quran and Sunnah?

Answer:

GRATITUDE:

Gratitude means the feeling that you want to thank and praise someone because of the favour and kindness he has done to you. A grateful person expresses his feeling of gratefulness in acknowledgment of the favours he has received from someone. It is Allah Who most of all deserves acknowledgment and thankfulness for the countless favours and unlimited kindness that He showers on mankind.

IMORTANCE:

The Holy Quran has greatly emphasized the importance of gratitude. The people who feel gratitude for the favour of Allah are blessed with the prosperity. The Holy Quran says:

" If you give thanks, I will give you more."

Prophet Sulaiman said, as stated in the Quran:

"This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self, and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly! My Lord is Rich (Free of all wants), Bountiful"

Allah says:

"And (remember) when your Lord proclaimed: 'If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings); but if you are thankless, verily, My punishment is indeed severe"

Therefore, make thanking Allah part of morning and evening remembrances (adhkars) to get more of Allah's blessings in our lives.

The Prophet (PBUH) said,

"Whoever is not grateful to the people, he is not grateful to Allah."

The Prophet (PBUH) said,

"A grateful eater will have a reward like that of a patient fasting person."

Lesson 1 of 1

Questions and Answers

Q.1) What is the family life?

Answer:

FAMILY LIFE:

Family life means a group of people who are related to each other, especially parents and their children. A person, lives his life with his family. The members of a family are attached to each other due to different relationships.

Q.1) What is the importance of family life?

Answer:

IMPORTANCE:

The human civilization also started with the family system which is essential for its very survival. Thus in a way the family is an essential part of society. A society has also its influence on the families. If a society is moving on the path of prosperity and Islamic ways of life, the families will also proper and lead a virtuous life. Islam has greatly emphasized the importance of a strong family system in human society. According to Islam 'Zaujain' (husband and wife) are the two important pillars of a family.

Q.3) What are the rights and duties of Zaujain (husband and wife)?

Answer:

RIGHTS AND DUTIES OF ZAUJAIN:

Islam has given equal rights to the husband and the wife. The Holy Quran says:

"And the women have rights similar to those of men over them in kindness."

Of Zaujain, the rights of one partner are the duties of other partner, and the duties of one partner are the rights of other partner.

RIGHTS OF WIFE / DUTIES OF HASBAND:

According to the Islamic teachings it is the duty of the husband to provide food and shelter to the family. He should make arrangements for housing, clothing and feeding his wife and children. He should bear expenses of the necessities of life according to his economic status. He should allow her wife to keep the amount, given to her as Mehr, in her possession or invest it in some business. He should treat his wife kindly. He should fear God and do justice and favour to his wife. He should also acknowledge her right to inheritance according to the Islamic Shariah and should not do injustice to her.

RIGHTS OF HUSBAND /DUTIES OF WIFE:

It is the foremost duty of a wife to love her husband and give him comfort. In the Holy Quran Allah says:

"So good women are the obedient, guarding in secret."

A wife should also be faithful to her husband. It is her duty to guard all the things entrusted to her by her husband. She should not disclose his secrets and should not leak out the household affairs. She should also guard her husband's honour and nobility.

The life of the Holy Prophet (PBUH) is the lighthouse which guides us to right path. He says:

"Amongst you the best one is he who is the best for his family" and amongst you i am best for my family."

The Holy Prophet (PBUH) also said: "The best among the wife is the one who is obedient and a source of delight for her husband when he is present and guardian of his wealth and of her own self when he is absent."

Q.4) What are the rights and duties of children?

Answer:

RIGHTS AND DUTIES OF CHILDREN AND PARENTS:

The rights of children are the duties of the parents and rights of parents are the duties of children.

RIGHTS OF CHILDREN/ DUTIES OF PARENTS:

Islam enjoins on the parents to fulfil the rights of their children. In the Holy Quran Allah Almighty says:

"O believers! Save yourselves and your families from the fire (of hell)."

It is the duty of the parents to make arrangements for upbringing, educating and training their children in the best possible manner. They should also make arrangements for their marriage. They should maintain equity and justice among their children. Even after the death of their parents, the righteous offspring cause addition to their virtues.

The Holy Prophet (PBUH) said, "One who is not affectionate to Allah's creatures and to his own children, Allah will not be affectionate to him."

RIGHTS OF PARENTS/ DUTIES OF CHILDREN:

It is the duty of children to obey every order of their parents except that which requires them to show disobedience to God. Children should treat their parents kindly and respectfully and should give importance to their opinion. Especially when parents attain old age, the children should respect their feelings and treat them with love and kindness. They should find time everyday to attend their old parents. When the parents pass away the children should pray for their salvation.

The Holy Quran says:

"We have enjoined on man kindness to the parents."

"Show kindness to parents. If one of them or both of them attain old age in your life, say not a word of contempt to them, nor repel them, and speak to them a gracious word. And lower to them the wings of submission out of kindness and say: My Lord! Have mercy on them as they brought me up when i was a little child."

The status of mother is higher than the father because she undergoes more suffering for the sake of her children. The Holy Quran says:

"His mother bears him in weakness upon weakness and his wearing is in two years."

There is a saying of Holy Prophet (PBUH), "Heaven is beneath the feet of mother."

Lesson 1 of 1

Questions Answers

Q.1) What is Hijrat? Write a brief note.

Answer:

HIJRAT:

Hijrat means the act of migrating from one place to another especially in order to live or find work. In Islamic terminology, Hijrat means the migration of the Muslims from one place to another for the religious cause. If in a certain country the Muslims are Subjugated and oppressed, they are subjected to torture for adopting the Islamic way of life, they must leave that place and migrate to somewhere else. However, if they are unable to migrate due to lack of resources or they are too helpless to migrate, then it is likely that Allah will forgive them.

Allah commands in Surah Nisa:

"When angels take the souls of those who die in sin against themselves, the angels will ask: In what plight were you? They will reply: We were weak and oppressed in the earth. The angels will say: Was not the earth of God spacious enough for you to migrate therein? Such men will find their abode in hell, an evil refuge. Except those men, women and children who are really weak and appressed or who have no means in their power nor do they have any guide to direct their way. For such people it is likely that Allah will forgive them. And Allah is Merciful and Forgiving. And who migrates in the cause of Allah, will find in the earth many a refuge and abundance in the earth. And one who forsakes his home for Allah and His Messenger, and death overtakes him, his reward is incumbent due on Allah. And Allah is ever Forgiving, Most Merciful."

The above verses of the Holy Quran make it clear that Hijrat benefits a Muslim in this world and in the Hereafter.

Q.2) What is Jihad?

Answer:

JIHAD:

Jihad in an Arabic word derived from 'Juhd' or 'Jahd' means endeavor, effort or struggle. In Islamic terminology it means to exercise all types of physical and mental energy in the way of God. Jihad requires the believers to sacrifice wealth, families, blood relations and even their own lives for the supremacy and spread of the true religion. Those who take part in Jihad do their best to make the designs of the enemies ineffective and check their attacks. The believers do not withhold from fighting if it becomes inevitable to save the religion. That is why Jihad has been declared a great worship in Islamic teachings.

The sense of Jihad is very clear. According to some theologians the best kind of Jihad is Jihad bin-nafs. According to some theologians such a type Jihad is Jihad-e-Akbar! It means that one should be willing and prepared to bear all the physical tortures in the services of the religion of Allah. The Holy Quran and some traditions of Holy Prophet (PBUH) give importance to this kind of Jihad. The Holy Quran says:

"And those who strive for us, We will surely guide them to Our paths, and verily Allah is with the good."

Q.3) what are the types of Jihad mentioned in the Holy Quran? Explain each type in detail.

Answer:

TYPES OF JIHAD:

According to the Holy Quran there are two types of Jihad.

1. Jihad bin-Nafs

Jihad bin-Nafs is the Jihad by the person which means that a Muslim should be willing and prepared to bear all kinds of physical troubles in the services of the religion of Almighty Allah. One must be prepared to undergo hardship or to be sentenced to death. He must not fear arrows, spears, swords, guns or cannons. He must be prepared to receive injuries and cuts which may take even his life. When we use word Jihad it usually means Jihad bin-Nafs. In the Holy Quran the word 'Qital' is used for this type of Jihad.

Allah commands te Muslims to make preparations for Jihad, and forbids Muslims to use the word 'dead' for the martyres. The Holy Quran says that the martyres receive sustenance from their Lord and they hold festivities. Allah has promised a great reward to them.

2. JIHAD BIL-MAL:

Jihad bil-Mal or Jihad by wealth means that one has to spend one's wealth or property for the preaching of religion and for the success of Truth. Almighty Allah gives man wealth and property so that he may spend it in the way of Allah. The Holy Quran says:

"Those who believe and migrated and did Jihad in the way of Allah, by wealth and by person, they are exalted to high rank by Allah."

On the other hand those who hoard up wealth and do not spend it in the way of Allah, they have been warned of the severe punishment. The Holy Quran says:

"Those who hoard up gold and silver and do not spend it in the way of Allah, Allah will give them the 'good news' of Painful punishment."

There are two major hindrances in the way of success and progress. The first is the love for one's self and other is the love for the wealth. The nation which sets aside these hindrances and spends its wealth and manpower without any hesitation gains success.